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Forty Questions

of the

Walter Soul Granger

concerning its

Original, Essence, Substance, Nature or Quality, and Property, *what it is*, from Eternity to Eternity.

Framed by a Lover of the Great Mysteries
DOCTOR BALTHASAR WALTER,
and Answered in the Year, 1620.

by

Jacob Behme

called

Teutonicus Philosophus.

Englified by John Sparrow.

In the first Question is contained, an *Explanation*, of the Philosophick Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, being ONE half Light or Dark Glob or half Eye with a Rainbow about it, parted, with the Halves reversed, A Cross, and Heart, appearing in the Centre, with the Abyss every where, within it, and without it, in Infinity, being all



Looking-Glass.

Printed for L. Lloyd, at the Castle in Cornhil, 1653.



*To the Earnest Lovers
of Wisdom.*

TH E whole World would not contain the Books that should be written of Christ, if all that he did, and spake, should be Written of him, flowing from that Fountain of Wisdom which dwelt in him; What then can be expected in a little Preface? but some few Observations of the foot-steps, and Paths of Wisdom, and they are set down here, as they occasionally presented themselves to the Thoughts of him, who desireth to be made

To the earnest lovers

fit for the acquaintance with the
Lowest Scholar in her School.

Many have been her Scholars in their own way, which Nature hath inclined them to; or God, in them that have kindled the Divine Nature, and so have been made partakers of it in their Souls: We may perceive the Excellency of every one of them by that which hath been left for a Record behind them, and their fitnessse to be followed in Order till we shall attain the highest Pitch we are capable of.

Since the true Grounds of
the antient Wisdom have been
hidden

of Wisdom.

hidden in the Dark Writings of the wise Men of former Ages, some in this latter Age have endeavoured to reform the Errors that have risen from the want of knowing those grounds from which they wrote: The Writings of that Learned SELDEN, are eminent in this kinde, among others, by which means, the true Fame, and Glory of Learning, hath been in some good part restored again; as also by contriving means to direct the way, to raise the several kinds of knowledge from their own true Basis and Foundation.

The Renowned, Sir *Francis*

A 3

Bacon

To the earnest lovers

Bacon Lord Verulam Vicount St. Albans, laid his foundation sure, and raised his building high; by his *Instauratio Magna*, he taught men, first to free themselves from the *Idola Mentis humanae*, and then laid down the whole process of the Mind, from a Natural and Experimental History, to raise a Natural Philosophy: which doth shew the way to compose a Divine experimental History, to the building of a Divine Philosophy, or Mystical Divinity.

Comenius also, by his *Panſophia*, designeth the best way to educate all from their Childhood so, that in the shortest time

of *Wisdom*.

time they may get the highest Learning their Natures can attain to.

Pellius in his Platform concerning the *Mathematicks*, doth design to raise the Principles, or whole Structure of that Art, out of every ones self, without the help of Books or Instruments, by a Treatise he calleth *Mathematicus αὐτάρκης*; which may well be transferred to a *Philosophus, Medicus, Legislatoꝝ, Jurisperitus, Politicus, Theologus, Theosophus, αὐτάρκης*.

Allo that strict inquirer into Truth, Comes *Castri Insulae* in his Book *De Veritate*, teacheth the true progresse of the Mind.

To the earnest lovers
in finding the certain infallible
truth in all things.

Des Chartes doth lay the foundation of his Philosophy in such Grounds, and Principles, as are undeniable to him that doth but consider what is in his own Thoughts.

These and some others in their kind, have gone as far, as the Natural faculty of Mans outward reason can reach; This Author *Jacob Behme*, esteemeth not his own outward Reason, but acknowledgeth to have received a higher Gift from God, freely bestowed upon him, and left in Writing, for the good of those that should live after him. And

of *Wisdom*.

And in his Writings he hath discovered such a Ground, and such Principles, as do reach into the Deepest Mysteries of Nature, and lead to the attaining of the highest Powerful Natural Wisdom, such as was amongst the Ancient Philosophers, *Hermes Trismegistus*, *Zoroaster*, *Pythagoras*, *Plato*, and other deep Men, conversant in the Operative Mysteries of Nature, and the Modern, *Trevisanus*, *Raymundus Lullius*, *Paracelsus*, *Sendivogius*, and others: by which men will be satisfied, that not only they have gotten, but that we also may get that *Lapis Philosophorum*, the Philosophers Stone, indeed. Those

To the earnest lovers

Those Principles do also lead to the attaining such wisdom as was taught in *Egypt*, in all which Learning *Moses* had skill; to the Wisdom also which was taught in *Babylon* among the *Caldeans*, *Astrologians*, and wisemen or *Magi*, with whom *Daniel* was brought up: Also to that Wisdom of the East, from whence came the Three *Magi*, *Mat. 2. 1.* who saw the Star that led them to *Jerusalem*, and to *Bethlem*, where they saw the Child *Jesus*, and Worshipped, and so returned, with whom God himself vouchsafed to speak and direct them what to do.

The

of *Wisdom*.

The Ground and Principles in his Writings, lead to the attaining the wisdom, which excelled the wisdom of the East, *I Kings* 4. 30, 31. which Solomon had, and wrote in the *Proverbs*, and in a Book (which hath not yet been extant with us in *Europe*, but is reported to be found in the East Countrey, some few years since,) wherein he wrote of all Plants, from the Cedar, to the Moss that groweth upon the Wall, and of all Living Creatures, *I Kings* 4. 33.

His Ground discovereth the way, to attain not only the deepest Mysteries of Nature, but Divine Wisdom also, *Theosophie*
the

To the earnest lovers

the Wisdom of Faith, which is the substance of things hoped for, and the evidence of things not seen with the outward Eyes: this Wisdom bringeth our inward Eyes to see such things, as *Moses* saw in the Mount, when his Face shone like the Sun, that it could not be beheld: such things as *Gehazi* saw, when his Master *Elisha* had prayed that his Eyes might be opened, (his inward Eyes, for his outward were as open before, if not more than any of Ours, being he was Servant to so great a Prophet) so they were opened, and he saw Angels fighting for *Israel*: such things as *Steven*, who saw Jesus sitting

of *Wisdom*.

sitting at the Right Hand of God ; when his Face shone like the Face of an Angel at his stoning : And *Paul*, who saw things inutterable in Paradise, when his outward Eyes were struck blind : such Wisdom as this, seeth and knoweth all Mysteries, speaketh all Tongues of Men & Angels, that Tongue which *Adam* named all the Creatures by in Paradise, also it can do all Miracles : for the enjoying whereof, men would give all their goods unto the Poor, nay give their Bodies to be burned ; so desirable a thing it is, to enjoy it in this Life, but while corruption sticketh to the
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To the earnest lovers

the Soul, it must have Charity, or else this Seed of Faith will not bear the Fruit of Eternal Life in Paradise for ever, where there is Nothing but an Eternal Miracle, of which all Miracles on Earth are but in Part; but when that which is perfect is come, then that which is imperfect shall be done away. This is the Wisdom by which Moses wrought his Wonders above Nature; and all the Prophets from the First along to *Christ*, and it is that which Our Saviour Jesus Christ himself taught to his Apostles and Disciples, and which the Comforter doth continually teach
the

of Wisdom.

the Holy Servants of God ever since : and by what is written by this Author, it may be believed that both the same Wisdom may be attained now, and the same Power of the Holy Ghost, by which they speak and wrought their Miracles, and the Cause discerned why scarce any hath been wrought for so long a while : yes, men will believe that greater things shall be done, as our Saviour tells the Apostles, then they saw him do : for it will appear, that the Power in one Man, even of one Thought in a Man, is able to change the whole Universe in a Moment :

This

To the earnest lovers

This Power was in part in the Prophets and Apostles, who could raise the Dead; and when the time appointed is come, that all the Dead shall rise, that Power will do it, though it should be but as a Grain of Mustard-Seed in one Man, and restore the whole Creature to the Glorious Liberty of the Sons of God: Surely it will be worth our pains, to find such wisdom as this.

By the study of these Writings, men may come to know (every one according to his condition, property, and inclination) how all the real differences of Opinions, of all sorts

of Wisdom.

sorts, may be reconciled; even the nicest Differences of the most Learned Criticks in all Ages; that which seemeth different in the Writings of the Profound Magical Mystical Chymick Philosophers, from that which we find in the Experimental Physicians, Philosophers, Astronomers, may be reconciled by Considering what this Author Teacheth, that the Names which were given to the Seven Planets, do signifie the seven Properties of the Eternal Nature, and are the cause of all those things, which are by Experimental Men accounted the first and deepest causes of all.

Also

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Also thereby the differences in Religion, may be so reconciled, that the Minds and Consciences of all doubting persons may be satisfied about Predestination, Election, Creation, Corruption, Salvation, and Restoration, so clearly, that all will love one another, & that hard Lesson, to love our Enemies, will be readily learnt, and Men will quickly Contribute to the studying that one necessary thing, that Treasure hid in the Field, that Gold of the Kingdom of Heaven, that Precious Pearl, that All in All, Faith and Love, and Christ, and God, when they shall perceive

of Wisdom.

ceive that all this lyeth hid in every Soul, in one Measure or other, and may be found, and the way set down so plain, that every Soul may find it.

Thereby the Writings of all Men will be understood, even the very darkeſt Myſteries, contained in the VVritings of the Prophets, and Apoſtles, will be made plain and eaſie to the ſimpleſt Thirſty Soul; and then when that appeareth which is now hidden, that Excellent Glory, every one will not only ſee it, but walk in the way that leadeth to it, and ſo attain it in the higheſt Degree of every ones capacity and capability.

VVhile

To the earnest lovers

While this Wisdom is growing, it will so reform the Laws, the degrees in every Nation, that at length, the whole World will be governed in Peace to the joy of all.

Perhaps some will think this impossible, let them consider, that if they be told of a Curious City, and of the incredible things that are done there, by him that hath been there, and seen what he relateth, and he describe the way so plain, that they may come thither themselves, will they not go? that they may know as well as he that told them:

of Wisdom.

men : do so by this Author;
Read this Book diligently,
and seriously, till you apprehend the meaning but of some part of the way he here describeth, which may easily be done, and you will be satisfied the things are true, and that the way he sheweth is true, and be able to walk in it, and also be very thirsty to labour in that way, more and more, till you attain your whole desire : and then you will keep it as the best Jewel, a Memorial of all Mysteries.

But let every one read it themselves, whether it be the
highest

To the earnest, &c.

highest King that sitteth up
on a Throne, or the meanest
Maid that grindeth in a Mill
or hear it read with their
own Ears, if they mean to
partake of this so high a gift
from the most High, or else
the Devil may easily bereave
them of it.

J. S.

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To the Reader.

IF we knew the pretiousness of our own Souls, we would confess and acknowledge with an inward feelingness, the Answer to Christ's Question, when he said; What shall it profit a Man to gain the whole World and lose his own Soul? Or, what shall a Man give in exchange for his Soul? The Soul is so pretious that Nothing can truly be valued at so high a Rate. To save it is the greatest Gain, to lose it is the greatest loss: then who will not highly prize the study and understanding of the way to save it? Christ saith, He that will save his Soul shall lose it, and he that will lose his Soul shall save it: but who understandeth this? We know it is the earnest desire of every Soul to be saved, and to be happy and glorious, but the way is
very

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very unknown to us poor fallen Souls, for we can hardly suppose that losing will be the saving of our selves: Christ also taught that the way to Glory was through many tribulations & Death: this way he entered into Glory, and so have all the Blessed from the beginning of the World, and can no otherwise to the end thereof: but how shall a Soul know the way to lose and deny it self, so that it may assuredly attain Eternal Salvation? Let it listen, in its Heart and Conscience inwardly to that Teacher, which it shall find there, who is God himself: We have the Testimony of Moses for this; who told the Israelites, The Word, the Commandment is nigh thee, in thy Heart and in thy Mouth (not the outward but the inward Heart and Mouth.) As also the Apostle Paul saith to the Romans, That Christ the Eternal Essential Word of God, the Word of Faith which they, the Apostles preached, is nigh us, in our

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our Hearts and in our Mouths : *and in another place he saith, Do you not know that Christ is in you, except you be past reproof, ἀδίκτοι improbi?* Furthermore the Apostle John saith, that God is love, and he that loveth ; God dwelleth in him and he in God, which we all perceive is true, for in him we live and move and have our Being ; And this may be known, though the Apostle Paul had not said so much, for one of the Poets of Old spake what he knew, and said, We are all of his Off-spring, as the Apostle mentioneth it : Nay we all know that he that doth well is the Servant of God, but he that doth Evil is the Servant of the Devil who ruleth in his Heart : And though there is none that doth Good, no not one, nor can do of himself, while he is in this Mortal-Life, yet through Christ in him, he can desire to do well, and be sorry when he hath been draxn away to do evil by the Lusts of his own Heart, by which the Devil

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To the Reader.

tempteth us to do Evil; but if we will resist the Devil he will flie from us, if we will leave off to do evil, and desire, trie, and learn to do well, without doubt we shall be able through God that dwelleth in us: and then he will teach us all things, and lead us into all Truth by his Spirit. All this we shall fully understand, and all Mysteries, when God shall manifest himself in us, if we earnestly desire it with all Humility, self-denyal, losing of Our Souls, and being Nothing in our selves; for then God will be All in All, and nothing is impossible with God: All this, and much more hath the Author of this Answer to these Questions concerning the Soul, found true, and hath out of his inward Mystery manifested many things in this, and other Writings of his, the knowing whereof will be exceeding useful to the furtherance of the Salvation of every Soul; which when I had read, I was very much satisfied in my own Soul, and
do

To the Reader.

do desire that others may be made partakers of them, so far as lyeth in me: I have therefore taken in hand to put this Treatise into English, which I chose to do rather out of the Original then out of any Translations, because they many times come short of the Authors own meaning, and because I found many Errours in some of them, and he is so deep in his Writings, that we have need to desire that our Souls may be put into such a condition as his was in, else they cannot be fully understood: But the same God, that satisfied his desires, will satisfie ours, if we cast our selves upon him in Our Souls, and let him do with us what he pleaseth.

Concerning the Author, I have now published the Brief Translation of his Life, written in High-Dutch by Abraham Van Frankenberg, who was long his acquaintance and continued so till his death. The Relation is as followeth.

*A brief Account of the Life and
Conversation of Jacob Behme,
afterwards by Learned Men in
Germany called Teutonicus.*

*Written in High-Dutch, by Abraham
van Franckenberg, one very much
acquainted with him.*

Jacob Behme was born in the year, 1575.
at Old Seidenburg, distant about two
Miles from Gerlitz, a City in Upper
Lusatia, highly Esteemed by Learned
Men: His Parents were Jacob his Fa-
ther, & Ursula his Mother, both Countrey
people. In his youth he kept Cattel, and
at length by advice of Friends was sent to
School, where he learned to Read and
Write, together with the Fear of God; af-
terwards was put to the Handicraft Trade
of a Shoemaker; when he became Master
of his Trade in the year, 1594. he marry-
ed a Maid, one Catharine the Daughter of
John Kunshman a Butcher of Gerlitz, with
whom he lived quietly and well for thirty
years

Of the Life and Conversation, &c.

years together, and had four Sons, that learned Handicraft Trades.

Being from his youth inclined to the fear of God, and very diligent in frequenting to hear the Preaching of Sermons, he was at length stirred up by that saying and promise of our Saviours, *Luke 11. 13.* Your Heavenly Father will give the Holy Spirit to them that ask him for it, and because of the very many Controversies in Religion, about which he could not satisfie himself, he was moved, in simplicity of Heart or Spirit, inwardly earnestly and uncessantly to pray or ask seek and knock, that he might know or apprehend the truth; whereby then according to the Divine Drawing and will in the Spirit or Heart, he was rapt

into the Holy * Sabbath, wherein he continued even whole dayes by his own Confession, in highest Joy. Afterwards,

** Inward Sabbath of Rest and satisfaction in his Soul.*

when he was come to himself, and having put off the folly of Youth, he was driven by Divine Zeal, vehemently to reprove all scandalous reproachful and blasphemous speeches, and withdrew from all unseemly matters and actings with earnestness, for

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Love to Vertue: By which way and Life, being contrary to the course of the world, he became but their scorn and derision. During which time he mentained himself with the labour of his hands in the sweat of his Brows, till the beginning of the sixth Seculum or Age, viz. Anno 1600. when he was a second time touched by the Divine Light, and by a sudden Glimps of a Pewter Vessel, he was introduced into the Inward Ground or Center of the Hidden Nature.

He not being yet sufficiently satisfied with this, went forth into the open fields, and there perceived the wonderful or wonder-works of the Creator in the Signatures, Shapes, Figures and Qualities or Properties of all created things, very clearly and plainly laid open; whereupon being filled with exceeding Joy, kept silence praising God, and so contentedly satisfied himself therewith for a while.

But according to God's Holy Counsel and Determination; who manageth his works in secret, about Ten years after, viz. in the year, 1610. by the overshadowing of the Holy Spirit, he was a third time stirred up and renewed by God, whereupon being so enlightned, with such great Grace bestowed

bestowed upon him, he could not put it out of his mind, nor strive against his God, therefore did by small means, and without the help of any Books, but only the Holy Scriptures, write secretly for himself these Books following, viz.

(1.) Anno, 1612. the first Book called *Aurora, the Morning Redness, or Rising of the Sun*; and being complained of to the Magistrates of Gerlitz, for being the Author thereof, the Book was taken and laid up in the Councel House, with command to him, that he being an Ideot or Layick, should from thence-forth forbear such writing of Books, which did not belong to his condition and employment, upon which he abstained for seven years; but after that, being in likemanner stirred up again by the moving of the Holy Spirit, and being exhorted to it by the entreaty and desire of some people that feared God, he took Pen in hand again, and went on to write, and perfected with good leasure and deliberation these that follow.

2. Anno. 1619. The second Book concerning the *Three Principles*, with an *Appendix* concerning the *Three-fold Life of Man*.

3. Anno. 1620. A Book of the *Three-fold Life of Man*.

4. The

Of the Life and Conversation

4. The Answer to the Forty Questions of the Soul, proposed by Dr. *Balthazer Walter* ; in the first Chapter whereof is contained a Treatise of the Reversed Eye, or Philosophick Globe ; with an Appendix concerning the Soul, the Image of the Soul, and the *Turba* or destroyer of the Image.

5. Three Books. First, 1. of the becoming Man or Incarnation of Jesus Christ. Second. 2. Of the Suffering Dying and Resurrection of Christ. Third. 3. Of the Tree of Faith.

6. A Book of the small six Points, and a Book of the Great Six Points.

7. A Book of the Heavenly and Earthly Mystery.

8. A Book of the Last Times, or of the 1000. years Sabbath, being two Epistle to *Paul. Keym*.

9. *Anno. 1621. De Signatura Rerum* of the signification of the Signs or Mark of All Things.

10. A Consolatory Book of the four Complexions.

11. An Apology to *Balthasar Tilken* concerning the *Aurora*, and another to him concerning Predestination, and the Person of Christ and of *Mary*.

12. Con

of Jacob Behme.

12. Considerations upon *Esaias Stiefells* Book.

13. *Anno*. 1622. A Book of True Repentance.

14. A Book of True Resignation.

15. A Book of Regeneration, or the New Birth.

16. *Anno*. 1623. A Book of the Predetermination and Election of God.

17. An Appendix to the Predestination, being A Compendium of Repentance.

18. The *Mysterium Magnum*, or the Great Mystery, being an Exposition upon *Genesis*.

19. *Anno*. 1624. A Table of the Three Principles, or a Key to his Writings, written to *Godfried Fremdenhammern* and *John Hansern*.

20. A little Book of the Supersensual Life.

(21.) A little Book of Divine Vision.

22. A Book of the Two Testaments of Christ, viz. Baptism and the Lord's Supper.

23. A Dialogue or Conference between the Enlightned and unenlightned Soul.

24. An Apologie for the Book of True Repentance upon a Pamphlet of the *Primate of Gerlitz, Gregory Richter*.

Of the Life and Conversation

(25.) A Book of 177. Theosophick Questions; 13 and part of the 15th Answered.

26. An Extract out of the *Mysterium Magnum*.

(27.) A Prayer Book, called the Holy Week.

28. A Table of the Divine Manifestation, or an Exposition of the Three-fold World, to *John Sigismund* of *Sigismund*, and to *Abraham van Frankenberg*, being at the End of an Epistle concerning the True and false Light.

29. A Book of the Errours of the Sects of *Ezekiel Meths* to *A. P. A.* or an Apology to *Esaias Stiefel*.

30. A Book of the Last Judgment.

31. A Book of several Letters written at several times.

32. A Clavis or Key of his Writings, being the Exposition of some words.

The Books which the Author finished not, are marked thus. () In these he hath left so Noble and Pretious a Talent and Treasure, for the setting forth God's Honour and Glory, and for the promoting Man's Salvation, both for the present and for the future times, that since the time of the Apostles higher and deeper ground

of Jacob Behme.

ed Mysteries concerning the Deity have scarce been revealed; his acquaintance for the most part was with Godly Learned People, and such as were experienced in the knowledge of Nature, with whom he conversed; as also with some of the Noble men of *Lusatia* and *Silesia*, in all fear of God; though some of the Common Preachers, have not forbore, as their usual manner is, to cast forth their venom against his Writings, and to stir up the Rude and foolish People with all manner of Reproach and Scandal: yet the Truth liveth still, and hath prevailed, and will at length Triumph in secret.

But he the blessed *Jacob Behme* the *Ten-tonick*, at *Gerlitz* in his House, near the Water-side of the River *Neisse*, Anno. 1624. the 18. Day of the Month of *November*, new-stile, about the sixth hour in the Morning, being the 24. Sundy after *Trinity*, after he had heard most exceeding lovely sweet Musick without his Chamber, and being refreshed with the Holy Use of the Testament of Christ at his Supper, his Sons and some Good Friends praying and weeping about him, with these his last and Comfortable Words,

Now go I hence into Paradise.

Meekly

Of the Life and Conversation

Meekly and gently sighing, blessedly departed in the fiftieth year of his Age:

After the Preaching of the Funeral Sermon, he was buried in the Church-yard at *Gerlitz*, & upon the Grave a Wooden Cross was set with this Mystical three-fold Figure graven upon it, *viz.*

An Eagle with a Lilly-Twig.

A Lyon with a Sword.

A Lamb with a Mitre.

The Superscription over the Cross was this,

V. H. I. L. I. C. I. V.

That is,

Vnser Heil Im Leben Jesu Christi In Vns

In English thus,

Our Salvation is In the Life of Jesus Christ In Vs.

Which was *J. B. Motto*, or usual speech and Superscription in his Letters.

Also these words were the Inscription of the Cross.

Born of God.

Dead in Jesu.

Sealed with the Holy Spirit.

Resteth here *Jacob Behræ* of Old *Saxburg*.

Not

of Jacob Behme.

Note. 1. The Southern Eagle, stood upon a high Rock, and with one foot trod on the Head of a Serpent, and with the other held a Palm, and with its Beak received a Lilly-Twig reached forth out of the Sun.

2. The Northern Lyon was Crowned, and signed with a Cross, and held in the Right foot before, a fire-flaming-Sword, and in the Left a fiery Heart, and rested with the hough or hinder part of the Right Foot behind upon a Cube, and with the Left upon a Globe.

3. The Lamb with a Mitre, walked meekly and quietly between them both in the Meadows, and by the Brooks and Rivers of Grace.

His Seal or Stamp was a Hand out of Heaven with a Lilly-Twig.

In the Memorial Books of good friends, he used to write these Verses.

Text. *Weme Zeit ist wie Ewigkeit,
Und Ewigkeit wie die Zeit,
Der ist befreit von allem Streit.*

Englified.

*To whom Time is as Eternity,
And Eternity as Time,
He is freed from all strife.*

The

Of the Life and Conversation

The outward Form of his Body was almost of no Personage, he was lean and little of Stature, with a Fore-head very much inbowed, high Temples, somewhat Hawk-nosed, his Eyes were Grey and very Azure, otherwise as the Windows of Solomons Temple, he had a short thin Beard, a small shrill Voice, an amiable pleasing Speech; He was modest in his Behaviour, humble in his Conversation, and meek in Heart; his highly enlightned Spirit is to be discerned by his Writings in the Divine Light.

The following Relation was taken out of a Memorial of Michael Curtz, concerning what happened at the Departure of the Blessed Jacob Behme.

ON Sunday (November 18.) early in the Morning, he called his Son Tobias, and asked him: *If he heard the Excellent Musick*, he said, No; then he spake that the Door should be opened, that the singing might be the better heard; afterward he asked what the Clock had stuck, and was told it had struck Two, he said, *It is not yet my time, three hours hence is*

of Jacob Behme.

my time ; In the mean while he spake these words once.

O thou strong God of Hosts, deliver me according to thy Will.

O thou Crucified Lord Jesus Christ, have Mercy upon me, and receive me into thy Kingdom.

When it was near about six, he took leave of his Wife and Sons ; blessed them, and said, *Now go I hence into Paradise* ; He did bid his Son to turn him about, sighed deeply, and so very meekly and quietly departed from this World.

Then

P R E F A C E.

Then followeth in the former Preface Printed, 1647. Thus.

IF it were not for the great Fruit that I conceive may grow to every one that studieth it; I should be sorry that I am the Instrument, to make such things known in my Native Language; and much more unwilling it should be published to the view of so many various Minds, as are now sprung up: But my hope is, Goodness will get the upper Hand, and that the Fruits of the Spirit will prevail to the subduing of the Lusts of the Flesh: Now I readily submit to the Censure of those who have that good dekre; and of those who are not proudly and perversly wedded to their own conceits, (when they have considered this Authors meaning) whether this will not be as beneficial to us as it hath been
to

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to other Nations: Indeed my Mind is led to think, that our troubled doubting Souls may receive much Comfort, leading to that inward Peace which passeth all understanding; that all the disturbing Sects and Heresies arising from the Darkness and Malice of Men and Devils, will be made to vanish and cease, by that understanding which may be kindled in them from it: they that rule will perceive how to effect all their good purposes, to the joy and happiness of them that are subjected to their Government; And Subjects will soon learn to obey in every thing, as the Primitive Martyrs did, though they should live under such Governours as they had: So God shall be glorified by all mens love to one another, and Peace will flourish over all the Earth.

It may be some will think it so hard to attain the understanding of this Author, when they read the Answer to the First Question (which is far more difficult

Preface.

cult then any of the other, because it contains the sum of them all in brief, that they will forbear to take so much pains as they suppose is requisite; but if it should prove a little harder than other writings, the profit will counter-vail the Labour with a hundred-fold advantage; yet let every One read it themselves, or hear it read with their own Ears, that others misreport, hinder them not from so great a benefit, and they shall no doubt attain it, for I am convinced by my own Experience, that every one may receive according to their vast or narrow Capacity, who have according to my own Measure been satisfied, though I be

One of the unworthiest of
the Children of Men,

J. S.

Before

Before the Catalogue to the 40. Questions was this Preface to the Reader.

THE Author wrote this Answer to these Questions, chiefly for his Friends sake that sent them to him, as also for the Benefit of all such as love the knowledge of Mysteries : this Friend of his was Doctor *Balthasar Walter*, who travelled for Learning and hidden Wisdom, and in his return home, hapned to hear of this Author in the City of *Gerlitz*, and when he had obtained acquaintance with him, he rejoiced that at last he had found at home in a poor Cottage, that which he had travelled for so far, and not received satisfaction : then he went to the several Universities in *Germany*; and did there collect such Questions concerning the Soul, as were thought and accounted Impossible to be resolved fundamentally and convincingly : which he made this Catalogue of, and sent to this Author, from whom he received these Answers according to his desire, wherein he and many others that saw them received full satisfaction.

When

The Preface

When this Book was first Printed, I endeavoured by a Friend to present one of them to his Majesty King *Charles* that there was, who vouchsafed the perusal of it; about a Month after was desired to say what he thought of the Book, who answered that the Publisher in English seemed to say of the Author, that he was no Scholar, and if he were not, he did believe that the Holy Ghost was now in Men, but if he were a Scholar, it was one of the best Inventions that ever he read. I need not add the Censure of any other Person: knowing none to compare with this one way or other.

This

This Author may be easily understood in every thing, by such a Consideration as this which followeth.

THis outward World is to the outward Man, the best Looking-Glass to see what ever hath been, is or shall be in Eternity. Our Minds and the Conceptions therein, are our best Inward Looking-Glass, to see Eternity exactly in: *In God are all things*, therefore every thing hath been in all Eternity in God both unmanifested, and manifested only to himself in himself: but in the world and in our minds they are unmanifested and hidden, and also Manifest or capable of being manifested in their real Truth and Existence, both as they are uncreaturally in God, and Creaturally in all things. Accordingly one Text says, *Rom. i. 20. The Invisible things of him, that is, his Eternal Power and Godhead or Deity are seen by the Creation of the World, being considered in his works.* *Rom. i. 19.* And another says, *Whatever is possible to be known of God, he hath manifested in Man.* *John. 17. 3.* And it is life eternal to know thee the only True God, and him

To the Reader.

him whom thou hast sent, sayes the Son of God himself Christ Jesus. The Eternal infinite Powers both of Light and Darknes in their own Immensities in God have alwayes been the same, and have Eternally wrought the same effects, and produced the same Substances Spiritually and Invisibly to any thing but God himself, which they are Manifested to do in the invisible inward world of God, Spirit and the Minds of Men, and in this visible outward world; So that we may truly learn to know him who is all things, in our inward and outward World : all things that are manifested come out from him, and when they cease to be manifested, they enter into him again as into their Center of manifestation : So he is the cause of all Causes, and when we know how he causes any thing to be, as it is manifested to be in himself, then we understand the Thing, and him that is the cause of it : his works are all things whatsoever are good, and cannot cease to be so, but when a Creature to whom he has given the power of the World to come, doth use it otherwise than its true property requires, that only becomes evil in and to the Creature not to God.

To the Reader,

God. But God being every where present in his Total fulness, as himself sayes, *Am not I he that filleth all things?* therefore the highest cause of every thing must needs be in the thing it self. The inward heavenly and Hellish Looking-Glass is in all our Minds, & outwardly we want not a Corporal Looking-Glass of whatsoever is Eternal to instruct our Minds withal. So that if we consider all the Works of God in the World, both inwardly and outwardly, we cannot but find and know him, and so know all things in our selves and in Him, and him in our selves, & in all things else. This I thought convenient to hint in brief as an Introduction of the mind into the Center of All Mysteries.

John Sparrow.

Monday, December,
18. 1664.

ERRATA,

E R R A T A.

FOrty Questions, Jacob Behme p. 2. l. 7. r. such new
 Preface v. 2. r. Learned Caldeans. v. 9. l. 10. r. also
 that v. 10. l. 8. for Behemer r. Behme. Question 1. v. 3
 9. r. Myſterie, to v. 22 l. 1. r. First, there is. v. 66. l. 6.
 one r. none. v. 77. l. 3. f. discerneth r. discovereth. v. 17
 l. 10. f. in r. into. v. 183. l. 7. for † r. *. v. 190. l. last
 own self Arr and wit. v. 216. l. 10. Marg. r. half Circle
 l. 12. f. one r. on. v. 222. l. 17. f. world r. word. v. 25

1. 2 r. * One. Margin *.



1. 5. f. turns r. turne

v. 254. l. 1. r. or the total. l. 19. Marg. l. 7. for part
 Parrots. v. 256. l. 7. r. Sulphur. l. 9. r. Magia. v. 257
 4. f. Magiak r. Magick. v. 260. l. 4. f. beareth r. bowe
 v. 278. l. 5. f. right r. Light. v. 287. l. 5. r. Christs Fle
 v. 327. l. 8. r. God put out the Inward. Q. 4. v. 9. l. 2
 breatheth r. breathed. q. 6. v. 10. l. 8 f Natuer r. Natu
 q. 6. v. 14. l. 4. f conanteth r concenteth. v. 15. l. 4. Marg
 f Stolyen r Stoltzen. q. 7. v. 9. l. 5. Marg. f Wendelt r W
 delt. q. 11. v. 5. l. 4. f Carnal r Council. 16. f Prime r Pri
 q. 11. v. 6. l. 4. r Mymick. q. 12. v. 27. l. 2. r shouldst. 13. l
 fill. q. 12 v 32 l. 9. f have r bear. v 40 l 6 f Charity r clar
 q. 14 v 13 l 4 r Self-Desire. q. 17 v 19 l 2 f yet r let. v 20
 f the r Thee. 16 f them r thou. v 21 l 4 r to, and depe
 v 25 l 3 r the Harvelt. q. 18 v 5 l 1 f they r then. 16 f
 r and. v 11 l 4 r receiveth. q. 21 v 3 l 1 f Seeketh r seeth
 23 l 5 r taken in. q. 23 v 7 l 4 r thereby. v 10 l 11 f cea
 r feiseth. q. 24 v 17 l 4 r Chest, we say. q. 26 v 19 l 7 f
 r them. v 22 l 2 r aeth. q. 30 v 17 r of the world. v 30
 f breaking r breathing. v 50 l 8 r such short words or
 swer. v 56 l 7. f been r heere. q. 32 v 15 l 3 f Magia r Ma
 na. v 20 f keep r know. q. 35 v 1 l 5 r herein. v 6 l
 Distinguish. v 37 l 2 r Self up. q. 36 v 18 l 2 Marg. f
 fier r Wasser. v 26 l 3 f and ras. q. 37 v 5 l 4 f winki
 working. q. 40 v 10 l 5 r Lifes-Essences. Appendix v
 r it is. v 29 l 3 r Imaged. v 31 l 9 r or is. v 33
 Imaging. v 34 l 1 f Men r Man.

I

The TABLE of the *Forty Questions.*

1. **W**Hence the Soul *existed* at the beginning.

2. What the Souls *Essence, Substance, Nature, and Property*, is.

3. How the Soul was created to the *Image of God*.

4. What the Souls *breathing* in, was, and *when* it was effected.

5. How the Soul was properly *formed* and fashioned.

6. What the Souls power or *ability* is.

7. Whether the Soul be corporeal or *not* corporeal.

8. In what *manner* the Soul cometh into Man, or into the Body.

9. How the Soul doth *unite* it self with the Body.

10. Whether the Soul be *Ex Traduce*, and propagated humanely and *corporeally*, or every time *new created* and breathed in from God.

2 *The Table of the Forty Questions.*

11. How and in what place the Soul is seated in Man.

12. How the *enlightening* of the Soul is.

13. How the Soul feeds upon the Word of God.

14. Whether such a new Soul be *without sin*.

15. How *Sin* cometh into the Soul seeing it is God's Work and Creature.

16. How the Soul is kept in such *union* or connexion, both in the Adamic and Regenerate Body.

17. Whence and wherefore the *opposition* of the Flesh and Spirit is.

18. How the Soul *departs* from the Body in the Death of a man.

19. Whether the Soul be *mortal* or *immortal*.

20. How the Soul *returneth* to God again.

21. *Whither* the Soul goeth when parteth from the Body, be it happy or unhappy.

22. Wh

The Table of the Forty Questions. 3

2. What every Soul doth, whether it enjoyeth or rejoyceth it self *till* the Day of the Last Judgment.
3. Whether the wicked Souls without difference in so long a time before the Day of Judgment, feel *any ease* or refreshment.
4. Whether mens wishes *benefit* them or sensibly *come* where they are.
5. What the *Hand* of God and the *Bosom* of Abraham, is.
6. Whether the Souls departed, *take care* about men, their friends, children and goods, and know, see, like or dislike their *undertakings*.
7. Whether they know & *understand* this or that art or business, whereof in the body they had good skill.
8. Whether also they can certainly know and get *any more* skill in Divine, Angelical, Earthly, and Diabolical things, than they had in the Body.
9. What their *Rest, Awakening, and Clarification*, is.

4 *The Table of the Forty Questions.*

30. What the difference of the living and deads Resurrection of the *Fl* and of the *Soul*, is.
31. What kind of *new glorified Bodies* they will have.
32. What furthermore in the other life, their *form*, condition, joy, and glory, is.
33. What kind of *matter* our bodies will have in the other life.
34. Of the miserable and horrible *condition* of the damned Souls.
35. What the *Enochian* life is, and how long it will continue.
36. What the Soul of the *Messiah* *Christ* is.
37. What the *Spirit* of *Christ* is, that was obedient, which he commended into his Father's hand?
38. Of those things which shall be done at the *End* of the World.
39. What and where *Paradise* is, with its *Inhabitants*?
40. Whether it be *mutable*, and when it will come to be hereafter?

The PREFACE of J. B. to
Dr. Belthasar Walter.

Beloved Sir, and my good Friend,
it is not possible for
* Reason to answer * Outward
your Questions; for they Reason, or
are the greatest Mysteries, judging on
which are alone known to things dis-
cerned. no
further than
by the out-
ward senses.
† Dan. 2. 26.
to the 30.
2. For as Daniel saith
King Nebuchadnezzar,
That which the King
seeketh and desireth of
the Learned Chaldeans,
Astrologians, and Wise
men, * is not in their po- * Gen. 41. 16.
wer; only the God of Heaven can
reveal or manifest the hidden Thing.
It is not in my Reason to answer the
King; but that the King may perceive
the Thoughts of his heart, God hath
revealed it, not that my Reason is
greater than of all them that live.

3. So say I also to you; you shall be answered, not that my Reason is greater than of all them that live, but that you might perceive and obtain the thought of your heart, your earnest seeking and desiring, it is given to me to answer you.

4. And you should not in [†] such a way so eagerly seek af-

† According to the Reason of the outward man.

ter such things, for it standeth in no outward Reason; but to the Spirit of God nothing is impossible: and seeing we are the Children of God, and in Christ born again in God, surely the Son must needs see very well what the Father doth in his house, and also learn his skill and work.

5. And seeing we our selves are the Mysteries of God, shall we not so much as look upon them, as if we ought not to meddle with such Mysteries, as Antichrist in folly forbiddeth us; for none apprehendeth any thing of God's Mysteries unless it be given to him: and St. James saith, chap. 1. 17. Every good and perfect

The Preface.

7

& Gift cometh from above from the Father of Lights, in whom there is no alteration nor shadow of change.

6. But seeing you seek these things so vehemently, you are even become the cause of finding them; for God giveth his Mysteries both by means and without means; but that none might boast, he oftentimes useth very mean people in it, that it may be known to come from His Hand.

7. You shall be answered with a very firm and deep Answer, yet comprized in brief, not according to outward Reason, but according to the Spirit of Knowledge.

8. And though I could have fully demonstrated these things, and set them down in a larger description; yet seeing they are all plentifully enough described and explained in my other Writings; I pass them over now briefly for the delight of the Reader, and that this may be a brief Memorial of the great Mysteries.

9. But he that desireth to know these things fully, and from the ground of them, let him seek in

* The Aurora, 1. the † foregoing Writings, especially in the † Third Part, where

he hath the whole ground of the Divine Substance; as also of the Creation of all things, of that which is Eternal; and also that which is temporary or transitory; and how all hath come to be, and act as it doth; and what it will come to be at last.

10. Wherein lyeth the Mysterium magnum the great Mystery, so far as a Creature is able to apprehend or bear. Thither I would have you directed for further Explanation, and commend me to you in Christ, into the Brotherly Love.
Anno Christi, 1620.

Jacob Beheme,
Called
Teutonicus.

The First Question.

Whence the Soul Existed from the Beginning of the World.

I.

WE have sufficiently in the
 * Second and
 † Third Book, * *Three Prin-*
 explain'd the *ciples.*

Mystery of the Soul, by the † *Threefold-*
 Three Principles of the Di- *Life.*
 vine Substance ; where we
 have described the Eternal Centre of the
 Eternal Nature ; as also the Number *Three*
 of the Divine Substance, with many cir-
 cumstances ; and what Eternity hath ever
 been ; and how the beginning of the Crea-
 tion came to be ; what an Angel and Soul
 is ; as also the heavy Fall of *Lucifer*, and
ben both the Mothers that have so brought
 it forth ; the one generating the Heavenly
 Substantiality, the other, the
 Hellish † Abomination ; also † *or, Abomina-*
 of Light and Darkness. *ble substance.*

2. Therefore in this Trea-
 tise we are not so *very easily* to be under-
 stood, *unless* the Third part of our writings
 have been read and apprehended.

3. Although that Apprehension doth not at all consist in humane power, yet the way to it is very faithfully shewn; so that if any have a mind to attain it, if he will

follow our counsel and advice therein, he will well get a * *leady Spirit*. der and *directer*, that will shew him the Key the *Mysterium magnum*, the great Mytery to the noble Stone *Lapis Philosophorum* the Philosophers Stone. and to all Mysteries, let none account it impossible; for * *with God All is possible*; whosoever findeth God, findeth *ALL with and in HIM*.

* Mark
10.27.

4.

Ye know from or in Reason, that all things are sprung and come forth out of the Eternity: and the Scripture telleth you, * *In God are All things*; † *in him we live and move*; ^h *and we are all of his Off-spring*.

5. And though indeed we cannot say of God, that the pure Deity is Nature, but Majesty in the number *Three*; yet we must say, that God is in Nature, though Nature doth not contain or comprehend him, as little as the Air can contain or comprehend the glance or shining of the Sun; yet we must

must needs say, that Nature is generated in his Will, and is a Seeking, proceeded out of the Eternity :

6. For, where there is no Will, there is also no Desiring : But there is in God, an Eternal *Will*, which is Himself; to generate his Heart or Sonne ; and that *Will*, maketh the stirring or the exit out of the will of the heart, which is a Spirit :

so that the Eternity standeth in Three Eternal * Forms, which are called *Persons*, as we have very exactly explained it in the † third Book.

* Different or distinct kinds or manners of Subsistences.
† Threefold life.

7.

And since we see and know, that there is not only *Light* and Majesty, but also *Darkness*, as is plain before our eyes.

8. Therefore we ought to know, from whence *Darkness* originateth ; for in the Eternity without or besides Nature, no *Darkness* can be ; for there is nothing that can afford it ; we must only look into the Will, and into the Desiring ; for a Desiring is an *attracting*.

9. And whereas yet in the Eternity it hath nothing, but only it self, it *attracts* it self in the Will, and maketh the Will full ; and that is its *Darkness*.

10. Whereas

10. Whereas otherwise if it were not *desirous*, it would be nothing but an Eternal stillness without Being or Substance; the attracting therefore maketh *Mobility* and Essence, which otherwise in the stillness cannot be; and therefore *also* it maketh austere astringency, hardness, and grossness, as also sharpness.

11. Yet we cannot say neither, that the Darkness *swalloweth* up the Light, *viz.* the Eternal Liberty: for that which is Eternal, suffereth not it self to be *altered* or changed: but we must say, that Light and Darkness are *IN One another*.

12. Now the Light is good, and hath pleasant vertue or power; and the Darkness hath austere or astringent, hard, cold; and the Wills Desiring, maketh Essences and *attracting*, that is, a stirring in the hardness: thus the attracted stirreth from the drawing, and is a whirling, whereby in the sharpness, Light and Darkness become mingled.

13. And thus we are to consider, how the free Light in the sharp stirring, in the Substance is also sharpned, where we understand the Fire-flash of Lightning, and the earnest severity, and yet cannot say that any rending asunder is there:

14. For

14. For that which is Eternal from no beginning, hath *no parting* of one from another, but stand-
 **Wheel or Orb,*
 th as a *Wheel*, that generates or *Sphear, or*
 t self in it self; as you have *Globe of Look-*
 similitude of it, in the *Mind* ing *Glass.*
 f a man, where there is indeed a will of ri-
 ing and flying, but no departing away;
 nd the greater the will is, the greater also
 s the *substance*, and the more
 potent is the matter or the † *Or, ex-*
 hing represented, seeing it is *press.*
 sharpned.

15. Thus seeing the still liberty, which
 s. neither Light nor Darknes, becometh
sharpned in the sharp desiring & attracting,
 o that it appeareth as a flash of Light-
 ning that shineth.

16. Therefore also we cannot say, that
 the Liberty holdeth or captivateth the
 Light, for from Eternity it hath had *no-*
hing. but we may well say, that the Light
 and the Glance *shineth* in the Liberty.

17. For that which is
 **free,* letteth in the Light; * *Or, trans-*
 but that which is not free, as *parent.*
 the harsh or austere astringen-
 cy, which maketh Darknes, and is Mate-
 rial; spoken after a *spiritual* manner, that
 receiveth not the Light. 18. But

18. But we may well say, that which is meek, and not holding or contracting, receiveth the Light: as ye see in water, which receiveth the Light, and the harsh astringent Earth, *not*.

19.

Also ye have in *FIRE* a sufficient *†* apprehension of the Substance of all Substances; for ye see that the Fire burneth out of a *harsh* astringent, tart, matter, for it is the sharp Desiring, which thus as a great *Anguish* entereth into it self, and graspeth after the Liberty, whereby it catcheth the Liberty as a *flash*, and with the Lightning kindleth it self, so that it burneth or *flameth*.

20. And though in the Eternal Substance no *such* Fire is to be understood, as shineth in the Outward, yet it is so in the *Inward*, in the harsh astringent Desiring, and the outward remaineth a darkness: therefore is the Eternal Fire in the *outward*, dark; and *within* in it self, in the will of the Eternal Liberty, it is a Light, which shineth in the still Eternity.

21. Now we understand in the Fire;
*Ten * Forms*, which
** Or distinct manner* are all generated in the
not of differences *will*

Will, and are all the Eternal Wills proper-
; therefore we rightly say, it is God's;
and the *Liberty*, which hath the will, is
GOD himself; for it is the Eternity, and
nothing else.

The First Form.

22.

First, Then there is the Eternal Liber-
y, which hath the Will, and is it self the
Will. Now every will hath a seeking to
to or to desire somewhat; and in that, it
beholdeth it self, and seeth in it self in the
Eternity, what it self is; it maketh to it
self the *Looking-Glass* of its like; and then
it beholdeth it self, what it self is: and so
finding nothing else but it self, it desireth
it self.

The Second Form.

23.

The Second Form is, that it is *Desirous*,
and yet hath nothing but it self; therefore
its desiring draweth
he * *Model* of its
will in it self, and
impregnateth it self,
so that a darkness or
overshadowing com-
eth to be in the will,
which the will yet

* Or Representation.

† Or, a shadowing every
where, to make the repre-
sentation of figures, as blak
shadowings, or drawings on
white; or shadowings of all
colours, to represent things
lively by. And this is done
in the Mind as to all Re-
presentations.

would

would not have ; but the *Desiring*, the *Seeking* maketh it, and there is nothing that can consume or drive away the *Desiring*.

24. For that which is before the *Desiring*, beyond or besides the seeking, is *Free* and a *Nothing*, and yet it *Is* ; but if it were any thing apprehensible or comprehensible, it were a Substance, and stood again in a substance, that did afford it : But being without Substance, it is the *Eternity* that is the *GOOD* ; for it is no source of pain, and hath no alteration or change, but is a *Rest* and an *Eternal Peace*.

25. But seeing the great *Space* is without ground or foundation, where is no number nor end, and also no beginning, therefore it is like a *Looking-Glass*. It is *ALL*, and yet also as a *NOTHING* :
**AVge signifies an Eye in the German Tongue.* it beholdeth it self, and yet findeth nothing but an *A*, that is its eye ; **AVge*.

A A A

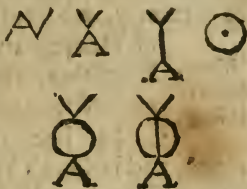
A A A

A A A

26. *AV* : That is, the *Eternal*. *Original* that *something* is ; for it is the *Eternal Beginning*, and the *Eternal End*. Thus the *Abyſſe* ſeeth in it ſelf, and findeth it ſelf.

27. The

27. The * A is below, and the V is above; and the O is, AVge, the Eye, and yet is in it self no Substance; but thus is the Original of Substance: there



is neither below nor above, onely its Looking-Glass in the AV is thus a seeing.

28. But since there is no ground, therefore its Looking-Glass is such an O Eye AVge: For God himself saith in the Apocalips, * I am A and O, the beginning and the end; the first and the last.

* Rev. I. 8. I am A and O, Alpha and Omega, the Beginning and the End,

29.

Observe this according to its pretious intimate sublimity; for we speak not here in Nature, in a form, but in the Spirit above Nature, in Character GOTTes, in God's Character or Letter. T.

GOTT in the German tongue is GOD.

30. The O is, GOTTes AVge, God's Eye, the Eye of Eternity, that maketh and is a Looking-Glass, and is a round circle like a globe, O, not a ring, O. Since we cannot otherwise describe it, thus

thus understand hereby; the Globe ☉ of the Eternity, wherein standeth the ground of Heaven and Earth, and of the
 † Wheel, Elements, together with the star-
 Sphere, ry † Wheel or Sphere;
 or Globe.

31. For that is a Globe ☉ like an eye, and is God's Wonder-Eye, wherein from Eternity all Substances or things have been seen or discerned, but *without* substance, as in a Looking-Glass or Eye; for the Eye is the Eye of the *Abyſſe*; of which we have no pen or tongue to write or speak, only the Spirit of Eternity bringeth the Souls eye thereinto, and so we see it, else it would remain in *ſilence* mute, and undescribed by this Hand.

32. Thus there is in the Eternity such an Eye, which is God himself, and yet is not called GOD, but Eternity; yet as to the Eye, is A and O. Before the A there is NOTHING, and in the O there is ALL; and in the A and O *beginning* and *end*: therefore we fundamentally apprehend, that in the O there is a Will, and the Will is the O it self, and maketh the A; viz. the eternal beginning of the Seeking; so that the Abyſſe beholdeth it self,
 *Or Fi- and so in it self maketh a * Form.
 gure. like a Globe ☉.

33. For

33. For the Eye findeth no ground or foundation, therefore it closeth it self up in a Looking-Glass, into a round Globe, so that it is the Eternities similitude, that an it self find it self; for in the Abyſſe here is no finding; for there is no * place or limit, but only * Or Circum-
he Abyſſe; and when thus *ſcription.*
it findeth it self in the Eye,
yet then it findeth nothing but the Eye, that
is the Globe.

34. Now the Eye maketh the Globe, and is the Globe; and all this is together in the Will to seek it self, and so to see what the Eternity is, which becometh manifest or revealed in the Eye.

35. For the Eye maketh a beginning and an end, and yet there is nothing that affordeth it, but it giveth or affordeth it self, and is from Eternity in Eternity, and the Eternity it self; it toucheth nothing, for it is in nothing, but in it self.

36. Now being there is a Will, which is the Eye, which † holdeth or retaineth the eye, therefore that † Or con-
holding is a Desiring, viz. of taineth.
the Eye, and so the Desire is attracting into the Eye, and yet nothing is there but the Eye, and the Desiring only draweth

draweth it self in the Eye, and impregnateth the Eye with that which is attracted, so that it is full, and yet is nothing but a darkness of the free Eye, although the Eye becometh not dark, but the Desiring in the Eye, impregnateth it self in it self.

37. The will of the Eye is *still* or quiet, and the desiring of the will maketh it full, and the Eye remaineth free in it self; for it is from Eternity, *free*: and that we call the *Eternal Liberty* in all our Writings.

The Third Form.

28.

Now a Desiring is sharp and drawing, and maketh the third Form; viz. a *stirring* in it self, and is the original of the ** Essences*, that in the Eye and Will, *Essences* are.

** Commonly called Qualities.*

39. And yet the Will cannot endure that it be drawn, for its own right property is to be still, and hold or retain the Eye in the Circle in the Globe, and yet cannot defend it self from the drawing and the *stirring*, for it hath nothing whereby it can defend it self, but the *Desiring*.

40. And here originateth the *Eternal Enmity* and *opposite Will*. The Will, wil-
leth

leth not to be dark, and yet its desiring maketh it dark, it endureth the *stirring* readily, for it is its manifestation or *revelation*, but the indrawing and darkning it doth *not* love; though indeed the Will becometh not drawn nor darkned, but the Desiring in the Will impregnateth it *self*.

41.

But now being the Desiring sticketh in the darkness, therefore there is a great *Anguish*, for it becometh stirred and drawn, and also darkned, and vexeth it self in it self, and desireth the Liberty, and draweth so eagerly after the Liberty, and willeth to draw it self into the Liberty, and yet maketh it self onely the *more* eager rough and hard, and is like a horrible sharpness, which is *consuming*; viz. of the Darkness;

42. For it graipeth the Liberty into it self, but is so sharp, that it appeareth in the Liberty as a flash of lightning, which consumeth the darkness, together with the eagerness. Therefore saith God, * *I am a consuming Fire.*

* Deut. 4. 24.
and Chap. 9. 3.
Heb. 12. 29.

43. Here understand, how all *Matter* standeth in the right Fires, *Might*; and † *Mat. 3. 12*: how the † *Floor* shall once

be purged, for that is the original of the Fire, which hath ALL Might and Power, for it consumeth whatsoever the desire hath made, be it Stone or Earth: for it is the *sharpness* of the Eternal Liberty, and giveth or affordeth, *Centrum Naturæ* the Center of Nature.

44. But that you may search yet deeper, know that the Fire in it self originally standeth in *Three* Forms; *viz.* First, In the Desiring; And then, *secondly*, in the Matter of that which is attracted, *viz.* in the Darkness, in which is Substantiality from the attracting: And *Thirdly*, In the Anguish-source or Pain.

The Fourth Form.

45.

And the Fourth Form maketh it self; *viz.* the *Flash* of Lightning, for the Liberty causeth that, and that is the kindler of the Anguish-source: for the Desiring in the Darkness willeth only to have the Liberty; and the Liberty being a light without shining, is therefore like a very deep Blew Colour mixed with Green, so that it cannot be discerned plainly what colour it is of, for *all Colours* are in it; and the

Desiring

Desiring in it self in its eager anguish and harpness, breaketh the colours, and maketh in it self the terrible consuming Flash of Lightning, and changeth it according to the Anguish, so that it becometh *Red*.

46. Yet the Liberty in the Desiring, suffereth not it self to be bound or *held*, but altereth it self from the Red flash of Lightening in the Light, into a † *glance* of the Majesty: and that is in the Liberty, an exulting great Joy.

† *Whose Colour is Yellow.*

47. For in the Light, the Eye becometh manifested or revealed; as also the *Substantiality* in the Will, where then it becometh *apprehended* what Light or Darkness is. And thus the Eternity becometh apprehended, And thus originateth God's *Holiness* into wonders continually evermore, and from Eternity, and hath neither limit nor beginning; for it is an Eternal Beginning, comprised and framed into Nothing but into the Wonders, which are its own *substance*, wherein there is neither limit nor number.

48. And thus in the still Eternity, is nothing apprehended but the glance of the Majesty, and the Spirit which is generated in

24 *Whence the Soul existed* Quest. I
in the Will, and is the Government in
the Majesty.

49.

Beloved Sir and Friend, understand the
sense aright; we mean not that the Birth
or Geniture taketh hold of the Liberty *ex-
ternally* without it self, but in it self in the
Center, it taketh hold of it self in it self
and maketh *Majesty* in it self; and yet
there is no barring in, but is as when out
of Death or Nothing a *life* cometh to be
that thus dwelleth only in it self; and that
is called a *Principle*; and that wherein it
dwelleth, is called *Nature*, and hath *Seven*

Spirits or Forms: as is

* *Three Principles.*

to be seen in our * *Se-*

† *Threefold Life.*

cond and † *Third Book.*

50. Yet the Principle hath but *one* Spi-
rit, which is the life of the Principle; and
hath also but *one* Will, which is the *filling*
of the Eternity, with the glance of the
Majesty.

51. For the Principle is the *power* of
vertue, generated out of the will of the
Eternity: and the *entrance* or eternal be-
ginning of the Power, is the Powers Life
and Spirit, which bringeth the *Essences* of
the *Genetrix*, and openeth the Original of
the Majesty.

52. For

52. And the whole Eye which hath thus comprised or framed it self into a Looking-glass in the A and O, is ALL: it is the Eternity, and bringeth forth in it self in the Eye, the *Majesty*, which is the heart and power or vertue of the Eye; and also bringeth forth the *Spirit*, which in the heart beeth forth out of the Power, out of the very-light-flaming Essences.

53. Thus you understand the holy Number *Three* in *one* Substance; that the Father is the Eternity without ground, where is NOTHING, and yet there is ALL; and in the Eye of his glance or lustre he *seeth* himself, that he is All: and in the Power of the Majesty, he *feelet* himself, and *stet* himself, and *smelleth* himself, that he is GUT, GOOD;

that is, that he is
OTT, GOD, al-
though the * T, viz.
Weightiness, origina-
lity in the Center.

* *The Tau or Crosse.*

† *Schwa'rigkeit, the
hardness, heaviness, se-
lidity, density, or pon-
derosity.*

54. And in the *Spirit*, is the stirring in the Power, and the Multiplicity without ground and number, wherein an eternal unsearchable Multiplicity doth exist, and all in the Power.

55. For that which hath no ground, hath
C no

no number, and is no closing up, or comprehension, or shutting in ; and that which is *within* it self, is not apprehensible out it self ; but as to the Spirit it is feeling indeed. Thus the Inward driveth forth of it self, and manifesteth or revealeth self in *Figures*, else God would NOT known or apprehended.

56.

Thus God is together ONE Spirit and standeth from Eternity in THREE Beginnings and Ends, as
 * *Jer.* 23. 24. only in himself ; * *There*
 † *Kin.* 8. 23, 27. *no place found for Him ;* and
 † *Psal.* 86. 8. *he hath also nothing in himself that is † like unto Him.*
 also there is Nothing that can seek or manifest any thing more, than HIS Spirit which *alwayes* it self, from Eternity in eternity manifests it Self.

57. He is an Eternal Seeker and Finder as, *viz.* of himself in great Wonders ; and what he findeth, he findeth in the great Power : he is the opening of the Power nothing is like unto Him, and nothing findeth him, but what *inclineth* or giveth self up in him ; that goeth into him, that which denyeth it self that it is, then God's Spirit therein ALL ; for it is A w

the eternal NOTHING; and yet is in
L L, as God's Spirit it self is.

58.

And this, My beloved Sir, is the *Highest*
Mystery, and therefore if you will find
it, seek it not in me, but *in your self*;
not in your *Reason*, that must
be as dead, and your desirous **Outward*
all, in GOD, and so it is *† the*
will and deed in you, and so the *† Phil. 2.*
spirit of God bringeth your will
13.

to it self, and so you may well see what
GOD is; and what Spirit's child this
is, and is, out of which Spirit, it writeth.

59. And I exhort you brotherly, that
you would not so toylsomenly seek it; you
will not fathom it so with searching, al-
though you are known and beloved of
God: and therefore also this is given you
for a Rule or Measuring-line.

60. Yet I have no power without me to
save you; only follow my advice, and go
out from your toylsome seeking in *Reason*,
into God's Will, into God's Spirit, and
cast the outward Reason away; then is
your Will God's Will, and God's Spirit
will seek you *within* you.

61. And then finding your Will in it
your self, it revealeth it self in your Will, as in

its own; for if you give up that, then it is its own, for it is All; and when it g
eth, then go you forth, for you have divi
Power; all which you then search, IT
there IN, and nothing is hidden to it; n
you see in its Light, and are its own.

62. Let no fear deterre you; there
nothing can take it away but Yo
Imagination, let not that into yo
Will, and then you will work God's Wo
ders in his Spirit; and acknowledge me
a Brother in him, else I shall be as one
lent or mute to you. I say this of go
will.

63. And since we thus write of the
ternity, to satisfie you at length in yo
will and desire concerning the Soul, whi
is even our purpose in God's Spirit a
Will; we will first clearly shew you t
Ground of the Soul, also its Original, a
so open your Eyes, that you may be
leased from your toylsome seeking.

64. For you have even to your Old a
laboured in this kind, and as I understan
have not yet found out the profound de
Mystery in the Spirit: but seeing it is Go
Will, that you should know and appreh
it, and that it is given to you as a rewa

your labour, see that you receive it and
it aright, and † *cast not*
Pearl before Swine, which † *Mat. 7. 6.*
not worthy of it; also in
Eternity will not be worthy of it.

65. For that which is herein revealed
to you, belongeth unto God's *Children*;
therefore be faithful, and trade with it
according to the Spirit, and

† according to ^h Reason.

66. For it is so subtile,
that it endureth not that
which is earthy generated,
Covetousness, Pride, or
in boasting and glorying

^h *The Reason of
the earthly desire
of the outward
Carnal Man, of
mortal corrupt
flesh and blood.*

yourself: although you are one of them;
look into whom you pour Oyl, for it
is *Poyson* to many; let themselves seek as
you have done; but give the Children
their bread, that they may eat, and praise
your Father in Heaven: to that end it is
given you.

*The Fifth Form of Fire in the
Eternal Will.*

67.

Thus having opened to you an *Entrance*
and *Looking-glass* of the Eternal Original,

whence the *Eternal Fire* originateth, and what it is ; so it is necessary also further shew you, according to the highest Degree what the *Eternal Nature* in its propagation is.

68. Wherein then *Two Kingdoms* are to be understood ; the one a good and pleasant one, the other an evil and fiercely wrathful one, an eternal envious sad one. After which two, the Philosophers from the beginning of the world, have continually sought and laboured ; but the time finding hath not been yet born.

69. But now it is, so that the *hidden thing* shall be found, not by me alone, but by many who will be faithful, and humble themselves in God, and seek in his Spirit and Will. It will only be found in God's Eye, else no where : therefore let no man enter into any other thing with seeking, else he findeth the Devil.

70. Seeing then the Eternity is that which yet is NOTHING ; but therein is Light and Darkness, Life and Spirit, which is ALL ; therefore there is and must be in both a seeking, viz. a desiring continually to find it self, where yet there is nothing that can find but the *Spirit*.

71. Now seeing it hath nothing that can find

andeth, and yet also the Desiring eternal-
goeth forward, therefore the Desiring is
figure of the seeking Will, a similitude
according to God's Eye, and is a Looking-
glass of the Eternal Eye, which is called
God.

72. Now this is in *Two* wayes, one ac-
cording to the *Light*, and one according
to the *Darkness*; for the Seeking is in
both, and yet there is no departing of
one from the other: thus the Light is in
the inward, and the Darkness in the out-
ward; whereas yet the most inward of all,
is also the most outward; but the Light is
the middlemost.

73. For it is in nothing, therefore it
cannot be the *innermost* of all, for it hath no
place or *limit*, it is its own finding, which
the Darkness findeth not; but the will in
the Darkness, which desireth the Light,
that goeth forth out of the Darkness, and
that standeth *Eternally* in the Light.

74. Now the Light's desiring, setteth be-
fore it self a Model of its likeness, wherein
the Eternity standeth revealed or mani-
fested, *viz.* all and every thing which the
Spirit in the Eternal Power of God from
Eternity in Eternity *findeth* in it self.

75. That Model is *not* God, the Eterni-
ty

ty it self, for it beginneth it self in the Spirit, and is the Spirits wonder, which is from Eternity seeketh and findeth, and standeth in Gods Eye as a *Figure*, and all Wonders of the Abyссе of Eternity are therein, and become seen in the Light of the Majesty, as one Wonder in many endless Wonders.

76. And that is an Image of God, a *Virgin* full of parity, and chastity, and no Genetrix, for the holy Spirit alone openeth the Wonders in the Power.

77. But this Virgin is God's *Similitude*, his Wisdom, wherein the Spirit discerneth it self, and alwayes and in Eternity openeth it self therein again; and the more is opened, the *more* is therein.

78. For it is without Ground and Number, as also unmeasurable, as the Eye of God it self is: there is Nothing like it, also Nothing can be found that may be likened to it; for it is the *Eternal Similitude* of the Deity, and the Spirit of God is its † substance therein.

† Wesen,
matter or
work.

79. It is a Circle and Model, which openeth to us our mind, so that we behold it, and God IN it, for our will is cast into it, and it standeth in our will;

will; and therefore speak we of God, and see him in himself as in that which is our own, according to the hiddenness of the humanity; which Seeing is very highly earland pretious.

80. Thus we should also speak as concerning the Darknes, which is in it self bolting in, and there being nothing to bolt, it bolteth it self, and generateth it self, and is its own *Enemy* to it self, for it maketh its own source, or pain without Ground and Number; and hath no Giver that bestoweth it, but the Darknesse's own *form*.

81. And that originateth from the First Desiring, where the Desiring *attracteth* into it self, and impregnateth it self, so that it is a stinging bitter astringent, or harsh, hard, cold, fierce, wrathful fire-spirit; for the Desiring maketh astringent, austere or harsh from the attracting in the Will, and the attracting is stinging, and the suffering is bitter, which the Will willet not, and thereupon in it self goeth forth from the sting, and maketh a Principle of its own; in which the Majesty appeareth.

82. Thus existeth in the bitter suffering, the great Anguish, whereas yet nothing is there that suffereth, but it is in it self *thus*;

C. 5.

and

and it is its own Life; and if this were not, the *Glance* of the Majesty would not be neither; the one is the cause of the other, for in the Darkness is the flash of Lightning, and in the Liberty the Light with the Majesty.

83. And this now is the parting, that the Liberty is a still nothing; which Liberty receiveth the Light, and maketh the Darkness *Material*, whereas yet there is no substance of palpability; but dark spirit and power, a filling of the Liberty in it self, understand in the Desiring no without, for *without* is the Liberty.

84. Therefore is God the most secret, and also the most revealed; and that is *Mysterium magnum*, the great Mystery. Thus the Abyss is also secret, and yet revealed, as the Darkness is before our eyes; but the source or pain is unsearchable, or unperceptible, till the
 † *Immer-* will † diveth therein, then
seth. it becometh felt and found,
 when the will *loseth* the Light:
 and herein lyeth the ground of right believing, or true Faith. Let this be told you ye Teachers in *Babel*.

85. Since then there is an Abyss, which is called the Ground, in respect of the comprehension

prehension of the Darknes, where the source or pain is as a cause of the Life *within*: for the fierce wrathfull flash of lightening, is the awaking of the Life; whereas there is nothing there but in it self, therefore it is also a *Desiring*, and the *Desiring* is a *Seeking*, and yet can find nothing but a *Looking-glass*, and a similitude of the dark, fierce, wrathful source or pain, wherein *nothing* is.

86. For it is a † figure of † Or, *Representation*. the earnest, severe, fierce, wrathful flash of Lightning, and of the sharp and strong Might, which is God's, according to which he calleth himself, * a Con- * *Dent. 4. 24.* suming Fire, and an Angry, Zealous, or *Jealous God*.

87. This Looking-glass is *also* without Ground, without Beginning and End, and yet hath an Eternal Beginning and End, and is the Eternal Only Cause that the Abyſſe is Blew Dusky and Fiery. It is the Cause of the Stars and Elements; for the Firmament is the other or second Looking-glass generated out of *this*.

88. Since then there is in all things a Threefold Source, one whereof is the others *Looking-glass*, Generating and Cause, nothing

thing excepted, All standeth according to the Substance or Working of the Number *Three*.

89.

Now seeing there is a Looking-glass in the Abyſſe, wherein the ſource or quality beholdeth it ſelf, therefore that alſo is a figure and image of the ſource or quality, which ſtandeth before the ſource or quality, and *acteth* or generateth nothing, but is a Virgin of the ſource quality or pain, wherein the fierce Wrath of the ſlaſh of Lightning diſcovers it ſelf in *infinity* without Number, and continually openeth its wonders therein, with the bitter ſpirit of the ſtirring Eſſences, which in the ſlaſh of Lightening hath its Life, ſo that it goeth *ſwifter* than a Thought.

90. Though indeed the *THOUGHTS* of the Creatures ſtand and move herein; and the Spirits of all living Creatures are with their Root ſtanding herein, every Life according to its Principle.

91. And in this Spirit of the fire-ſlaſh, ſtandeth the Great Omnipotent Life, for it is conſuming, as the ſlaſh of Lightning conſumeth the Darkneſs, and that Fire all things, and yet continueth a Life in it ſelf, but it is an Hunger and Thirſt, and *muſt have*

ve Substantiality, else it continueth a
Dark Hunger-fire, a will of devouring and
aving Nothing, a will to rage, prick and
nd nothing, but it self, out of which
ause the Substantiality, viz. the Water,
s alio *Sulphur* is generated and generateth
self from Eternity to Eternity.

92. Here seek the *first* Root of the Soul,
iz. in the Fire-Life, and the *second*, in
ne Light-Life in the Majesty, and then
ou will find God's Image and similitude,
nd the greatest Mystery of the Deity ly-
ng therein.

93.

Since then there is such an Eye of the
ierce Wrath, wherein the earnest severe
tern fire-life originateth, yet is not at all
undred from the Fire-Life, it is One and
he same Life, and hath Two Principles;
or it burneth in a twofold source or qua-
ity, one within another, and is One Spi-
rit in *Two* distinctions with two Wills, the
one dwelling in the Fire, the other in the
Light.

94. And know for certain assuredly that
the Dark Fire-Life is the the Abyſſe of
Hell, for it is the stern severe Anger of
God.

95. And seek it not so, as *Babel* the
great

great City of Confusion upon earth hath sought, which yet we blame for nothing else, but her negligence and inconsiderateness, seeking self-honour and power, and so hath *captivated* her self in the fierce wrathful Anger of God, which hath had her a long time under its Wonders, and drawn many souls into its source or quality. Consider well of it.

† *Three-fold Life.* 96. In the † Third Part of our Writings, it is largely described, for that is somewhat *easier* to reach than this; but this is the deepest Ground of Eternity, as much as a Spirit can be capable of, for more it C A N N O T bear, yet it may be expressed much more at large, but not more deeply, for it is comprized in the Abyſſe in both Principles; as indeed a Soul originateth in the Abyſſe in both Principles, and in the spiritual Will in the *Eternity*.

97. And therefore if it be not circumspect, the Devil may easily ride upon its Chariot, *viz.* upon its Will; but if it be circumspect, and casteth it self into the * *Will* of the Majesty of God, then the holy Spirit of God rideth upon its will, and it is his Chariot.

98. Here-

98. Herein you may clearly discern Heaven and Hell, Angels and Devils, Evil and Good, Life and Death, if you but search after it, as we shall further mention to you.

The Sixth Form of Fire.

99.

Thus then seeing *Two* Principles stand in *One* Substance, as none with reason can speak against it; for every Life standeth in *Poyson* and *Light*, every one in its own Principle, according as it hath the *Source* or *Fountain Quality*, so hath it also its *Light*. Thus it may be discerned concerning the *Sustenance* of the *Life*; what that is which sustains or preserves the *Life*, that it starve or famish not, and what driveth forth its *Source* or *fountain Quality*, that it may *subsist Eternally*.

100. Now this also is in *Two* distinctions; for the *Light-Life* hath its *source* or *fountain quality*, and driving forth; and the *Fire-Life* also its *source* or *fountain quality*, and driving forth, each in it self; but the *Fire-Life* is a *Cause* of the *Light-Life*; and the *Light-Life* is a *Lord* of the *Fire-Life*: and herein lyeth the *Mysteri-*

unum magnum, the great Mystery.

101. For if there were no Fire, there would also be no Light, and also no Spirit; and if there were no Spirit that did blow up the Fire, then the Fire would smother and extinguish, and would be Darkness; and so one *without the other* would not be; thus they belong both to one another, and yet they sever one from the other, but without *flying* away; and yet there is a flying of the Spirit.

102. To be understood, thus look upon a glowing red hot Fire; *First*, There is the *Matter* out of which it burneth; and that is the astringent austere source attracted bitter Substance, which standeth in an anguish Source or Quality, whether it be wood or whatsoever else, which is a dark Body.

103. Now when that is kindled, then a Man sees three Principles; 1. The Wood in the *Darkness*, with the outward Source or fountain Quality of this World 2. Which also hath its life, else it would not take fire.

104.

Now the *Fire* hath a fierce wrathful, astringent or sour, strong or stern, bitter thirsty, desirous Source or Quality, a devouring

...uring Consuming, and the Great Bitter-
ness is its right Life, a rager and a *wakener*,
that hath all Essences of Life in it, and is
also the power of the Life, and of the Dri-
ng forth, else there would be no Burning :
105. And that maketh the great An-
nihil-seeking after the Liberty, and in the
are it attaineth the *Liberty*, for it con-
meth in the fierce wrath, the Darkness
and also the Matter of the Fire, from which
the Fire burneth. -

106.

And here we apprehend the One only
spirit, which parteth it self into *Two* Prin-
ples, into *Two* Spirits, yet not assunder,
but one flying from the other, and yet the
one comprehendeth *not* the other ; and one
is the Life and Cause of the other.

107. And therefore it is *Two* Princi-
ples, since it giveth or affordeth a two-
fold Source or fountain *Quality* and *Life* ;
and is but one Root which affordeth that ;
the one giveth Life, the other giveth food
to the Life ; and this is a wonder, and yet
not a wonder, for there is nothing that it
self can wonder at, for it is it self *all things*
in *One* Substance.

108. Now behold, the Fire is first the
seeking, to draw into it-self ; that is the
Sub-

Substantiality, the *Phur* ; for the Seeking maketh that in the Desiring, in respect of its *drawing*, else Nothing would be ; and the *Drawing* is the bitter sting, a Breaker which cannot endure the Substantiality, nor *will not* endure it ; and that not willing to endure, is an anguish in the will, to overpower the Substantiality with the bitter Sting ; and the Anguish penetrateth or presseth into it self, and reacheth after the Liberty, and the *Liberty* is esteemed a Light in respect of the *Darkness*.

109. Now the Anguish is a horrible Sharpness ; and thus is the Liberty captivated and *sharpned*, so that it is a Fire-flash of Lightning ; and the Anguish Will in the sharpness of the bitter Flash of Lightning *consumeth* the Substantiality, be it wood or any thing else.

110. And when it hath consumed it, then is the Anguish again a *Darkness*, and the Flash of Lightning remaineth hidder in it self again, and is an *extinguishing* and the Anguish is in the *Darkness*, viz. before the flash of fire, and standeth now in a terrible Source or fountain Quality where the Bitterness in respect of the rough attracting, becometh *continually* generated the more terrible

III.

Now observe, this is thus according to the *outward* Principle of this World, as is undeniable before our eyes : and so then there is in the *Eternity* such a continual Subsisting Substance, which we demonstrate to you thus. Observe and consider the Depth, and read here diligently.

112. The *sinking down* of the Anguish in the eternal Darkness, is an eternal Hunger and Thirst, and an eternal Desiring, and the Darkness in it self, attaineth in the *Eternity*, *Nothing* that it can have out of the *Eternity* for its satiating or fulfilling ; therefore it is rightly the very Hunger and Thirst of the Abyſſe of Hell, and of the Anger of God.

113. But the will, in the Anguish, being it can reach or find *nothing*, it maketh to it self a figure and a similitude in the *Desiring*, with the stern strong drawing ; and the strong, astringent, bitter, dark Substance, is the *material* Similitude it self ; it devourerh it self, and is it self the Matter of the Fire, that so the Eternal Flash continueth perpetually, and the fierce Wrath is continually & eternally ever burning, and *burnerh eternally* out of the Darkness, and hath its own Life it it self, *viz.* the bitter Sting
of

of the Anguish, which raveth and rageth, and is the stirring and original of the Life; and that is a *Principle*.

114. And understand herein, the Eternal-desirous seeking, an Eternal Covetousness; and yet having *Nothing but it self*; an Eternal Envious Enmity, a seeking of the Essences, wherein then the innumerable and unsearchable Multiplicity in the Will is continually generated, and an eternal craftiness or subtilty, a *continual* climbing up in the Hunger, and an eternal finding in the Will; as namely, of the Similitude of its desiring, the Similitude of the Essences, and in the Flash that is revealed or manifested; for the Flash raiseth up it self Eternally above the Darkness; and in the Flash are the *Essences*, and are continually brought into the Will.

115. Thus is the Fire-will a seeking of the rising Pride, a contemning of the *Darkness*, it contemneth its own Root; it is a covetous one, and willeth to devour more then it hath, or, then is its right; It hath all Lust; for the desirous Essences become revealed or *manifested* in the fire; and thence it comes, that in every will of every Essence, there is again a Center of a whole Substance.

116. And

116. And that is the Cause of the Creation of this World, in that the Model hath thus appeared in A Looking-Glass from Eternity, and hath stood in the Eternal Essences in the * *Figure*, as in a Virgin without generating, and hath been seen in the Light of God: And thence originateth the *Matter* of the Earth, of the Stars and Elements, also all Art, Wit or Ingenuity, Craft or Subtilty, Deceit, Falshood, Covetousness and high-mindedness, in the *Creatures* of this World.

117. For this World is a material seeking out of the Eternal, and is in the Creation, *viz. in verbo Fiat*, in the word *Fiat*, through the Water-Heaven, become *material* and palpable; as is to be seen in Earth and Stones: And the Firmament with the Elements is still the *seeking*, and seeketh the Earthly, for it cannot reach back into the Eternal.

118. For every substance or thing goes forward, so long, till the End findeth the Beginning; then the Beginning swalloweth up the End again, and is as it *eternally* was, except this, that the Model remaineth; for the Model is out of the Eternal, out of which the Creation went forth into
a Sub-

a Substance, like the Wonder-Eye of God
 119. Also it is mentioned to you, that the Spirit-Air, thus originateth out of the bitter eternal Fire-Spirit, which also goeth forward after the Wonders in the Will of the seeking of the Essences, as of the Stars, and therefore it maketh a *whirling about*, and cometh from many places; as from above, from beneath, from this side and that side, and often as a Wheel, according as the Fire-seeking, with the Essences of the Stars, become *kindled*.

120. And this is together as a wheel of the Mind, and hath its own Will-Spirit, and an Own Self-Life, and an own Will, and therefore it is a Principle, and standeth *so long*, till the End findeth the Beginning; then the Beginning taketh the End into it self, and maketh the *Middle*, and whatsoever was done therein, manifest or revealed: as you should, and will well consider of this, unless you be foolish Virgins.

121. Also this Dominion standeth no longer, then it is in the Number of the Creation; for every Day of the Creation, is a Circle of a *Revolution* in the Eye, and

Quest. I. *from the Beginning.* 47

and hath its Number; whereof	X
en is the Cross X, the highest	10
number: and Man hath the Num-	10
er Ten, 10 times Ten, viz. A	—
undred 100. and in the Crown of	100
paradise, the number Thousand,	10
000. and in the eternal Substan-	—
ality in the <i>Divine Center</i> of	1000
the Majesty, it hath No Num-	O
er, O.	

122. Now see aright with good clear eyes; God *created* in six Dayes this World, with all Substances or *Things*, and it was finished in the middle of the Sixth Day, past Noon, *towards Evening*; then began the *Rest* on the Sixth Day, and the Sabbath was the Seventh Day: Thus the Eternal Rest *found* the Beginning of the Creation on the Sixth Day after Noon, that was the End; there came the Beginning and End together into one, and it was *manifested* what God had made in the Dayes.

123

Now since Man hath destroyed the Angelical Body through his Imagination, and hath introduced it into a corruptible Number, viz. into the Outward Principle; therefore he is also *therein*, for he

he hath lost the Paradisical Number, as is set in the hundreth, 100, Number, where indeed also in the *Outward* Life, his Lead or *Conduſter* is given to him; that is, he hath given himself to himself; therefore his Number of finishing in the Circle of the outward Principle, is clearly apprehensible to us.

124. If we fundamentally know, the *Hour* of the Sixth Day, in which the Creation was finished, we would set you down the Year and *Day*; understand of the last Day, for it stayeth not one Minute over it hath its Limit, which standeth hidde in the *Inward* Circle.

125. Therefore know assuredly, that the time is *near*, for in the sixth Day after noon, began the Rest of the Eternal Day and therefore hath God instituted the Sabbath of the Seventh Day for a Rest, and continual perpetual *Remembrance*.

126. And as on the Sixth Day toward Evening, began the Rest and the entrance of the Revelation of the Works of the Creation, where the End hath received the Beginning in again, and so the Six Days in the Circle have stood as a *Wonder*: So know this, that ye were created in Paradise but are gone out of it, and entered into the

the Spirit of the fierce wrathfull Death, which hath now wrought its Wonders in you *above* the half sixt thousand year, above 500 years.

127. And now the End hath found the Beginning again, and ye shall see, also feel and find what the Paradise *hath been*, viz. all those that become generated or born in God.

128. For the Paradise is become generated or *born again*; thus spoken after the manner of Reason, and not in God: but we cannot escape mortality, alio the fierce wrath in the Flesh, but in the Mind and in the Soul the Paradise standeth *now* more and more manifested or revealed to the Children of God, and they have the right taste of the Power.

129. And, no Craft or Subtilty nor Might and Power can keep it back, no Subtilty can *take it away* or quench it, nor no Devil destroy it; for the End hath found the Beginning: there is no preventing of it, the Might or Power, and Fals-hood *breaketh*, and there is moreover a *waiting for the Bridegroom*, for the Children of God shall become found in Paradise, when the *Turba* in the fierce wrath shall be swallowed up. We speak what we

dearly and pretiously apprehend and assuredly know in the Wonders.

130. Thus as above-mentioned, (understand us aright) there is generated out of the fierce wrath of the Anger, out of the Eternal Center, out of which this World is become generated and created, as seeking of the Eternal in the Spirit of this World, in this Principle wherein we now live, and there will continually be generated, Falshood, Covetousness, Craft or cunning Subtilty, Deceit, Enmity in the will, Lying, Murder, High-mindedness, desire of Honour, own Self-might and power, Art, Wit, the VVisdom of this World proceeding from Reason; for all is out of this Root, and standeth in Gods Anger-Wonders; And how *fine soever* Reason and own Self-wit, is, yet it is in the Anger of God, and springeth out of the Abyssie.

131. Here behold thy self thou false World, it is no *conjecture*, as thou holdst to be, it is apprehended in *Ternario sancto* in the holy Ternary or Number Three. And they that cannot reach this Circle Limit are *captivated* of Antichrist, and belong at last to this Lake, out of which they are grown: there is no time more lingering, *both* Doors or Gates stand open

11. Turba will swallow up with it self
whatsoever is grown up in it.

132. Thus now observe us, *further*,
concerning the Eternal Fire, and take a
similitude from all fire in this world, for
that is in the Eternity, a *Spirit*, that is in
this world a *Substance*: Thus ye see that
Fire, in it self, is an anguishing fierce
pathful climbing up, bitter substance and
force or fountain-quality, and yet ye see
the Fires own Form, nothing else but the
sh of the shining, the source or fountain
quality of heat ye see not, you must only
feel that.

133. Now ye see also that the burning
Fire sendeth a *Smoke* up from it, and in the
Smoke is a Water, whence *Soot* cometh to
be, which cleaves to the wall, especially
when the fire be *closed in* that it is not free,
then is the Soot manifest as in a Furnace:
this is Soot and Water mixed one in ano-
ther, by which, understand the Material
Earth out of the Eternal Fire, which Lu-
cher kindled, where then in the fierce
wrath, Time began, and the
creation proceeded, as in the † *Threefold-
Life*.
Third Part is mentioned.

134. Now understand the Great My-
stery *Mysterium Magnum* further: ye see
that every fire giveth light, and then ye

see that Air goeth forth out of the Fire-source or Quality : and ye understand very well, that if the fire *had not* Air again, it would smother or go out, as all fires smother, if they have not Air, and yet they also generate Air; the Air is the Fires life, which originateth out of the anxious bitter stirring Source or fountain Quality of the Essences out of the Will.

135. Now ye see also well, that Fire must have somewhat to *consume*, else it is a Darkness ; and though it devoureth itself, *viz.* its strong or stern attraction, yet that very fire is only a source or fountain *quality* in the Darkness, whereby we understand the Abyss of the Anger ; which in God, is *not* revealed or manifested, but only as a *Cause* of the Life in the Kingdom of God.

136. Ye see this, that every Fire must have substance, if it must *burn* : understand this thus, the Fire affordeth Air, the Air, Water; and it draweth the Air strongly *again* into it self with the water, whence the Fires source or fountain-quality of heat becometh *mitigated* or meekned, so that it shineth.

* Or Liquor ;
that is Oyl.

137. For without * Water no Fire shineth, where in thing, the Water is *not* to be attained

ained, there is no shining of the Fire, but only a glimpse; as is to be seen in a glowing or red hot Stone, which hath the source or quality of Fire; & of the shining it hath nothing but only a glimpse, it may be not that: but in the Iron ye see a glimpse, wherein the Fire attaineth the Water. Therefore also Iron is at length *consumed*, and getteth rust, and a Stone Not. This is thus to be understood according to the outward Principle of this World. but according to the inward, *viz.* according to the Kingdom of God; observe *this* understanding: the Eternal Fire burneth Eternally, but it is a Spirit, and in the Kingdom of God, *not* manifested or revealed in a fierce wrathful manner.

138. Observe this thus, the flash maketh a shining, which originateth from the fire, and dwelleth not in the fierce wrath of the fire, but it *satiateth* or fulfilleth the fire totally, and giveth light also externally out of the fire, and is not held or detained by the fire, and bringeth also a several source or quality, as Meekness, and hath yet the *Fires* vertue or power, Wit or Ingenuity and Art; for in the Light is first, the Fires Source or Quality in the Essences, manifested or revealed.

139. Now the Light maketh no source or *pain*, but goeth in it self into a Meekness, and is also desirous, proceeding from the Fires source or Quality, and its desiring is also an attracting, as *viz.* of the meekness and vertue or power into it self and impregnaeth it self with *meekness*.

140. For the Light is also a fire, a very yearning fire, a desirous fire, and a continual *sinking* fire, which continually findeth what is generated in the Original.

141. All the vertue and power which originateth in the fierce wrathful Fire, is *manifested* or revealed in the Light, and the Light desireth that, in meekness; for the Fires fierce wrathfulness and the Lights shining, are *Two Principles* of a twofold Source or fountain Quality, each dwelleth in it self; and the one comprehendeth *not* the Other, in Eternity, and yet the One is the others Life and Cause. Understand it thus :

142. As we consider, that a horrible anxious Source or Quality, maketh a *sinking down* in it self, like a death, where then is the *parting limit*, and yet the Anguish in it self retaineth its source or quality, but the sinking into it self, as a Death entereth into its Aether; where then the Anguish

ish-Life is *no more* apprehended, for the sinking breaketh it self forth out of the anguish-source, *like* a dying, and is a dying, whereas yet in the Eternity is no dying, but such an Entrance into another World of another Principle, of another source or fountain-Quality.

143. For the sinking goeth into the still Eternity, as into the Liberty, and being the fierce wrathful fires-Source, continueth in it self in its life; therefore is the sinking a going forth out of the Fire-Life, and yet is from the Fire-Life; but its source or fountain-spirit *it hath not*, for it is broken off in Death, and is the parting-limit in Death, that so the sinking presseth through Death, and hath *another* Substantiality, *viz.* another Water wherein the Light shineth, wherein no fierce wrathfulness is.

144. For in the Eternity is no Death that with-holdeth, but only such an entrance in; for that which hath no beginning, that hath also no end nor ground: and thus *originateth* the Light out of the Fires-Source.

145. For the Light dwelleth in the Fire, & also not in the Fire, it is in another world, and is *another* Fire, which is called Love,

Vertue or Power, Wonder, Sweet, Mild or Gentle, Pure or Clean ; and is no Substance, and also not Nature, but without or *besides* Nature in another Principle.

146. It is nothing else but a Light-flaming *powerful* Majesty, and hath its own Spirit, which bringeth the sinking through Death ; which from the Anguish is the sinking through Death, which maketh the *sprouting* out through Death.

147. It is in it self free, both from the Fire and from the Light, and is held *detained by none*, as little as the fire holdeth or detaineth the Air, and it goeth forth out of the Light, out of the Power of the Light, and *openeth* all whatsoever is in the Fire-Source or Quality, and all in the Lights-Source or Quality.

148. But it hath no perception in it self of the Fire, but it is a blower up of the Light-Fire, a bringer of the Love-Essences into the *desirous* power or Vertue, an Opener of the Love-Essences.

149. And yet that we may be understood when we speak thus of the Love-Essences, as of *another* Fire ; Observe it Behold, when the Light becometh thus generated through the fierce wrathfulness so that the one Fire goeth forth out

of the *other*, then the Light-fire desireth no more, the fierce wrathfulness, for it hath dyed away from the fierce wrathfulness, and is an *own* peculiar fire in it self, and sendeth its Life out of it self, which is a sprouting, for it is also desirous and *attractive*, whence Essences exist, and hath all forms in it, as the Fire-life also hath such a rising up or springing.

150. But the Essences are generated out of the *Lights* power and vertue, and to the one alwayes tasting the other, there is a mere *pure* desiring and satisfying or fulfilling, whereas yet there is nothing that the Love desiring can draw into it self; therefore it draweth it self into it self, and impregnateth it self out of the *Power* of the Majesty, so that, that very will is full, and yet also *nothing* is there, but such power and vertue, an Image of the Wonder, it is a Similitude of the Birth or Geniture, and is the power and vertue it self; It is the *Substance* of the Spirit, whence the Spirit hath its food, for it goeth forth out of the Image, and floweth or bubbleth, as the Air in this World doth.

151. But now, if the Spirit findeth *no* Similitude, wick is without or besides it, and yet findeth it self thus in the *Power*

58. *Whence the Soul existed* Question

and Vertue, then it is also desirous, for it dwelleth in the powers or vertues ground and is not it self the power or vertue; therefore its desiring also maketh a *Similitude* according to it; for a desiring is seeking; and in the seeking standeth the *Figure* of the Seeking: the Figure maketh the Seeking manifest or revealed.

152. Thus the Spirit dwelleth also in its own *Figure* in the Power or Vertue and in the Light of the Majesty; and is an *Image* according to the Spirits Property.

135. Not that the Spirit is the Image but the Seeking & its *Desiring* is the Image for it dwelleth in its self, in its seeking and is *another Person* in its Figure, *viz* the Powers or Vertues Figure; and according to this Substance is God called, *Three fold* in Persons.

154.

But that we may open your eyes wide to see *ALL* the Ground of the *Deity*, as it now will and must be; therefore behold now the great wonder, which we had lost with going out of Paradise, where we must labour in the Six Dayes Works of this World, and so see what and where we are, and ye will find here such a thing, as hath stood hidden even to *Nature*.

155. Be

155. Behold, when you will
 speak of the *Trinity*, look upon
 the first Number upon A, up-
 on the Eternal Beginning, which is the *Fa-
 ther*, and then look upon the O in the mid-
 dle, which is the *Son*; then look upon the V,
 which is the Exit of the *Holy Spirit*, which
 goeth into it self with the *sincking* through
 the sharp fierce Wrath into the second
 Principle, which hath E, and goeth through
 the Power or Vertue forth as a light-fla-
 ming *Flash*, which hath I.

156. Now take the *swift-going* of the flam-
 ing Flash to it, which is T, *Allmach T, des
 Ewigen GOTTES, the Omnipotence of the E-
 ternal God*; which there in the fierce Wrath,
 as a flash, destroyeth; and in *der LIEB*,
 in the Love, in the I, as a Mighty loving
 God, *exulteth*, through presseth, and pow-
 erfully exalteth or riseth up; and if you put
 the L thereinto, then have you the *Master*
 of the Divine Subitance; in the Power or
 Vertue, it is *Ein Engel, an Angel*, and
 in the *Out-Birth*, out of the Center, it
 is *GOLDT, Gold*.

157. The World is covetous, and full
 of boasting, especially those that would be
 accounted Masters of Arts; and say, *they
 know Gold*, and are blind People, why see
 you

you it not ; thou wilt say, *How* ? Go with the *outward* life into death, there must the outward life die, and in the Anguish, give it self forth into the Number of the *Crow*. viz. into the *Thousand* Number, 1000 there is the End, and Death ariseth and standeth up to a *glorious Life*, with a New fair Body, and you *need* give nothing to but the Soul, it bringeth forth manifold fruit ; there thou hast an Angel which *free* from the fierce Wrath, for it is totally clean & pure ; seek it, and thou wilt find it.


158. But thou supposest perhaps to find it thus in thy *Old Garment* ; no friend we will now teach you another A, B, C learn that first, then seek, if you will the

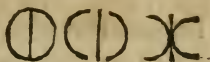
†GOTT, *God*. have a love to it, if not
GOLT, *Gold*, leave it ; for the * O
much nobler and more precious than the L.



* A
A O V
O

V
O
A

159. Observe, take the * A, viz. the Beginning of the AVge, Eye with the V, which is the Spirits mark, and go with it through the O then you will make *stroke*, & mark through the O, thus, O

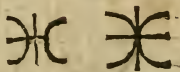
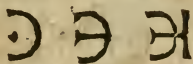
160. Now part the †
 † Two Principles one
 from another, seeing
 they part themselves,
 and set one by ano-
 ther, each with a half
 thus, ; for so they stand in the Fi-
 gure



Set the fierce *Wrath* at the left  and the
Light at the right , for otherwise a Man
 cannot describe them so exactly, but they
 are One Globe.



161. And * take *
 the *Spirit*, which is
 generated in the
 Fire, and go with
 it out from the



fierce *Wrath*, into the *sinking* down,
 through *Death*, into the other half Eye,
viz. into the second Principle, then will
 you see this Figure, which standeth thus :



An.

An

Exposition of the Philosophick Globe or
 Eye, of both the Threefold * Circles,
 which especially signifie the two
 Eternal Principles; wherein
 yet the Third also is clearly
 understood; And how

* Or halves
 of Circles as
 joyned.

a Man should un-
 derstand them.

162.

† Though here
 parted into two
 halfe Globes.



These * Circles should
 be like † A round Globe
 having the Cross † go through
 it; for it is an Eye of the
 Eternity; that a man cannot
 delineate fully; it is the Eye
 of the Substance of all Sub-
 stances, signifying the Eye of
 God, which is the Looking-
 Glass of Wisdom, wherein
 from Eternity all Wonders
 have been seen: and hereby
 is delineated how it came in-

to substance, for the Reader of this book to
 Think and consider of.

163. Not in such a way, as if a Man
 could fully describe or delineate it, for the
 mind

mind or *Thought* only can apprehend it, and only that Mind which can walk in the Divine Mystery, not through Art or * Reason, but through the ** Outward Reason.* understanding which the Spirit of God openeth to the humane Souls-Spirit in the Great Mystery, else it can NOT be apprehended.

164.

The Reader should take consideration of the Number, and then of what standeth *within* or *without* the † Circle, or where every word in the * Circle beginneth and endeth, it hath all its assured certain signification; for every word standeth in its exact place.

† Or two halfe Circles, as joyned.

* Or two half Circles,

165. That which is *without* the † Circle or Wheel, signifieth the Liberty of the Abyss *without* or besides the Principle.

† Or two halves of one Wheel, as joyned.

Number 1. *Abyss.*

166. The great Mystery of the *Abyss*, wherein the Divine Substance in the Looking-Glass of Wisdom, generateth it self in the Ground, is marked with Number 1.

Quest. 1. *the Philosophick Globe.* 6

ber 1. and Number 2. standeth by it : *also round about the whole * Circle is to be understood.*

*Of the three * Circles.*

167.

** Or two three-fold half Circles, as joyned.*

The Three * Circle drawn about one another, signifie the Eternal Birth or Geniture of the Divine Substance, together with All Eternal Mysteries, *without* and *within* Nature ; *viz.* the Original of all Things or Substances as they are here marked.

Of that half of the Threefold † Circle at the left hand, and of Numb. 2.

168.

† Or half Circles, as joyned, and yet parted.

** Or unsearchableness in the Text.*

The Threefold † Circle at the *left* , where *without* the † Circle standeth Number 2. The Mystery *without* or besides Nature, signifieth how the profundity or * groundlesness, bringeth it self into a Ground ; *viz.* the Eye of Eternity, the first Will, which is called *Father* of Eternity, and of all Beginnings, how in the *Trinity*, in the Wisdom, he introduceth himself

himself into an Eternal Ground, and dwell-
 eth in himself, and possesseth himself. and
 how he bringeth himself into Nature; and
 how Substance originateth, as also Percep-
 tibility and Perception.

*Of that half of the Three-fold * Cir-
 cle at the right hand.*

169.

The other Threefold * Cir-
 cle at the right, signifieth
 the Divine Substance of the
 Holy Trinity, together with
 the Angelical World, which originateth
 out of the Great Mystery of the Eternity,
 and is manifested or revealed through the
 Principle of the Fire.

* Or half
 Circle, as joy-
 ned, and yet
 parted.

What the Crose signifieth.

170.

The Cross + through the
 Two† Circles, ✱ signifi-
 eth the Persons of the
 Deity, how they part them-
 selves in the Eternal One on-
 ly Birth or Geniture, as fur-
 ther is mentioned according
 to the Numbers.

† Or half
 Threefold Cir-
 cles, being one.



Of the Eye in the Circle.

171.

* Half Eye
in the half
Circle, thus,



which turned,
are a whole
Eye, & whole
threefold Cir-
cle thus,





though half
Globes, and
joyned, make a
whole Globe,
yet each being
every where
together, they
make each a
whole Globe
of dark or
light though
both together,
every where
as one; though
also parted as to the Eternal Manifestation, virtual
into half Globes, though whole.

The * Eye in the Circle where the Cross goes through, with an Angle Point and Line, signifie each of them a World, be at the left and right: At the left it signifieth the great Mystery of the Dark World, where the Wonder-Eye introduce it self in Nature; At the right it signifieth the Light-world where the Divine Mystery hath through the Fire, brought it self forth, and dwelleth in the majestick Light, with the first Mystery of Wonder.

Of the Heart in the Angle of the Cross.

172.

The Heart  in the Angle or Center  signifieth the ground or the Center of the Deity, not in such a manne

also parted as to the Eternal Manifestation, virtual into half Globes, though whole.

as if it were partible, and did possess a *several* place, for it is in itself the place or the ground of the Deity, and is *every where* all over the middlemost; but that man may learn to distinguish or difference the Deity from Nature; and that Christians may learn to *understand* the Regeneration or the New Birth, how God in Christ hath regenerated us out of his Heart upon the Crois: for which *things* sake, his Figure hath been thus delineated, that the Reader should consider and think upon it; for this **F I G U R E** compriseth all whatsoever God and the *Eternity* is.

An Exposition of the Circles at the left hand; Numb. 3, 4, 5.

173.

The three Characters or Letters, A O V, marked with Number 3, 4, 5, signifie the *Mystery* of the holy Deity, *without or besides Nature*, how it manifests or reveals itself in Nature.

Of A, Num. 3. and Tincture, Num. 6.

174. A, signifieth the first profound or ground.

68 *the Philosophick Globe.* Quest
groundless or unsearchable Will, which
called *Father*: go about that * Circle to
nether point of it, there standeth *Tinctu*
Or half Circle. Number 6. which is 1
Wills *Ens*, and the fi
beginning to Nature; for the Divine M
stery of the Trinity standeth above, a
the Mystery of Nature beneath; ea
Circle signifieth *one* Person of the Dei
in the first Mystery.

Of the O. Numb. 4. and of Princip
and of Fire; Numb. 7.

175.

The O, with Number 4. signifieth t
Ground of the Mystery, *viz.* the Ger
ture or Birth of the Heart or Word
God, which the first will, *viz.* the A,
the Looking-Glass of Wisdom; compri
seth and holdeth it in self, as a *Ground*
its substance. For the O, signifieth also th
Eye of the Looking-Glass of *Wisdom*: fo
in the Wisdom is the Eternal *Word* compr
sed, which manifests or revealeth itse
through the Principle of the Fire, in th
Light World. Go from the O, about th
Circle, and so thou findest beneath, *Prin*
ciple, and *Fire* Number 7.

of V, Numb. 5. and of Substance,
Numb. 8.

176.

The V, with Number 5. signifieth the Spirit of the Mystery without or besides Nature; viz. the first eternal profound boundless or unsearchable Will-Spirit, which originateth out of the Will, and in the Power or Vertue of the Word, in the great Mystery; and goeth forth out of the Will and Word, and its Exit maketh Substance, viz. Wonders, of the Power, Colours, and Vertue, whereas yet in the Mystery of the Profundity Groundlesness or unsearchableness without or besides Nature, no colours are apprehended: for they lye all in ONE, and it is the twinckling of a great Wonder, and that is called a Substance of the Wonder.

Go about from V, on that Circle, and thou findest † Or half Circle.
beneath at Number 8, Substance; signifying that all Substance is beneath the Spirit of the Number Three, or Trinity; and that men must alwayes distinguish Substance from the Deity.

177. For in Substance originateth Nature, with its seven Forms; for the Number

ber Three is only a *Spirit* in Substance, and yet there is also no Substance without the Number Three : for the Desire of the Number Three is the Eternal *Magia*, and maketh Substance, it bringeth into a ground according to the Model which the Spirit openeth in the wisdom, out of her is the Creation proceeded according to the Model of the virgin-like Wisdom.

Further Information

Concerning the First Principle, and the Mystery of the Beginning in the Creation, and of the Dark World, how the Angle or Point of the Cross, with Number 9. at the left, with its upper and neather Space is understood.

Of FATHER ; Number 9.

178.

Number 9. there standeth before the Angle or Point of the Cross, FATHER and before that the *Abyss*, signifying the *Mystery* of the Father *without or beside*

Nature : for with the

† Or point or end
of the Arm of the
Cross.

† Angle of the Cross
Nature beginneth. The
first

the greatest and Greatest Myſtery is the *Abyſſe*, where the Nothing introduceth it ſelf into Nothing, which is called FATHER, or the Original to ſomewhat : Out of the Myſtery of the Father is the *Creation*, through Nature, originated : A Man is here to underſtand the *Eternal Nature*, with its *Seven Forms*, with or by this Myſtery.

Soul; Numb. 10.

179. At the Angle or Point of the line, ſtandeth the *Soul*, Number 10. ſignifying the *Original* of the *Eternal* beings, viz. Angels & Souls

* Or end of the Arm of the *Croſs* at the left hand.

Men : the Angle or Point, ſignifieth the Center in Nature, where the Threefold Spirit revealeth or manifefts it ſelf with or by Nature, ſignifying the *Magick Fire*, in the ethers Property, out of which the Angels have their Original, as alſo the Souls Men.

180. A man ſhould here underſtand the Ground and Original of an *Eternal Spirit*, for nothing is *Eternal*, unleſs it hath its original out of the *Eternal Magick* Fire. This Original is not underſtood to be the true or right Spirit, but to be the Center, viz. the *Cauſe* of the Spirit.

Souls

Souls Will; Numb. 11.

181. Every true or right Spirit is understood with the understanding in the *Light* of Life : for in the *Fire* there can be right or *true* understanding, but in the *fire* of the *Light*. Therefore

* *Turn to be like the Light,*

must the fiery Will * turn self to the Heart of God, *v.*

to the *Power* or *Vertue* of the *Light* and understanding, as here is to be seen, where upon the line of the *Cross* standeth the *Souls Will*, marked with *Number 11*, and there it receiveth *Power* and *Vertue* from the Heart of God, and is generated or becometh an *Understanding Spirit*.

Will, Numb. 12. and Soul N, umb. 13

182. For it receiveth the *Power* or *Vertue* of the *Light*, in the *Meekness* and *Humility*, and goeth with its *Will-Spirit*, *v.* with the noble or pretious *Image & Similitude* of God, through the *Power* or *Vertue* of the Heart, into the *second Principle*, *viz.* into the *Light World*, as here at the right beyond the Heart in the other or second Circle is to be seen, where standeth *Will Number 12.* and then *Soul Number 13.* signifying, how the Soul out of the

Fire

his source or quality out of the Fathers Property, entereth into the Sons Power or Vertue and Property, and dwelleth in the Divine Power or Vertue in the Light-world.

HOLY SPIRIT, *Numb. 14.*

183.

Without or beyond the Angle

† Point of the Cross, stand-

th HOLY SPIRIT, Number

14. signifying the holy Spirit,

which from Eternity originat-

eth in the Will of the Father at

the left at the Angle or † Point, Number 9.

and bringeth it self through Nature, through

the Heart and Divine Power or Vertue at

the right without or *beyond* Nature; also

through the Angels or Souls-Spirits, Pow-

er or Vertue, forth, and dwelleth in the

liberty in the Glance of the Power or Ver-

ty and Majesty, and is in Nature, yet of

Nature unapprehended, but only in the

Divine Power or Vertues Property.

Image, Numb. 15.

184.

Beyond the word HOLY SPIRIT,

Number 15, standeth *Image*, also without

E

or

† Or End of
the Arm of
the Cross at
the right-
hand.

* Beyond the
end of the arm
of the Cross
at the left

or beyond Nature, signifying that the noble or pretious Image sprouteth forth of the Souls Fire, as a Blossome or Flow out of the Earth, and hath no feeling sense of the *Pain* of the fiery Property for the Fire standeth in it as it were swallowed up, and yet it is there but in another source or fountain quality, viz. a divine fire of Love, a light-flaming Fire Divine Property.

Abyesse, Numb. 16.

185.

Beyond Image, standeth *Abyesse*, Number 16. signifying, that the right true Image standeth in the *Abyesse*, without beyond all source or pain, and dwelleth

Nothing, but only it self, & with or through it, * GOD. Therefore there is Nothing that can find touch or break it, but

* God dwelleth through & through it, yet is besides it, everywhere in it.

only the Divine Power or Vertue; for standeth not in Nature, although indeed with the Root it proceedeth from Nature and yet it is another thing; as an Apple is another thing than the Tree, though stand upon the Tree, and receive power

and vertue from the Tree, and yet the
Sun giveth it also power and vertue: So
 as the Divine Sun, viz. the Majesty, gi-
 veth the Image power and vertue.

Of the Word Omnipotence; Numb. 17.
and Wrath; Numb. 18.

186.

Further at the left standeth Number 17.

Omnipotence; and it stand-

eth alio. without or beyond

the \dagger Circle, signifying the

Ethers Mystery, which,

with the *Magia*, viz. with

the *Desire*, introduceth it self into the

fierce Wrath, where then the strong loud-

standing life, and strength, is understood

the entrance of Nature in the first Three

Terms, viz. the astringent,

water, and anguish, as the

word ** Wrath* standeth in the

place under the \dagger Line,

Number 18. signifying that

the fierce Wrath, doth not

touch the Angle, or ** Point*

of the Number Three, but

is generated or born in the

fire.

\dagger Or half Globe
 of Nature, as par-
 ted and yet jey-
 ned.

** Or fierce
 Wrath.*

\dagger Or Arm of
 the Cross at the
 left hand.

** Or end of the
 Arm of the
 Cross, whose
 three upper
 Arms signifie the
 Trinity.*

Craft ; Numb. 19.

187.

* Or cunning Suttlety,

Under the word *Omnipotence* Number 19. standeth * *Craft* signifying the Essence out the Looking-Glass of the *Mystery*: which *Craft* or *Suttlety* in the second Principle is changed into a right-rectified understanding, and here in the *Magick Fire* it is only *Craft* or cunning *Suttlety*, for it is accute or pointed as sharp, and a cause of the Understanding.

Devil ; Numb. 20.

188.

† Or within the place of the Dark World, or dark half of the Globe in the lower space of that from the middle down-ward.

Over against it standeth, *Devil*, Numb 20. in the space † of the Dark World, signifying the evilness malignity or malice of the *Devil*, in that he is gone away from the Angle or Point of the Number Three, and hath set put his will into the fier *Wrath* *Craft* or *Suttlety*, in willing them with to rule or lord it over God's Meekness, and himself to use the strength and might.

might or potency of the Fire, and of the
 fierce-wrath.

Devils Art ; Numb. 21, 22.

189. Under the word *Craft*, standeth
Devils : : : : Art, Number 21, 22. *De-*
vils, standeth without the * Cir-
 cle of Nature ; and *Art*, stand-
 eth within the * Circle of Na-
 ture ; signifying, that the *Devil* was crea-
 ed, as well out of the Myltery of the Fa-
 ther, upon the Line or † Stroak
 of the Cross in the Eternal † Or Arm.
 Nature as the other Angels. But he hath
 framed or created to himself his *Art*,
 Number 22. in the magick seeking of Na-
 ture in the Center of the *dark* World,
 whereas yet he should have gotten framed
 or created it in God's Heart and Power or
 Vertue, and that is * his
 Cause of his Fall and of his
 Envy, or Hatred and Ma-
 lice.

* Or half
 Globe.

* His own cau-
 sing of his own
 Fall.

Will ; Numb. 23.

190.

Above the † Line, Num-
 ber 23. standeth, *Will*, signi-
 fying, that the Devil hath

† Or stroak or
 Arm of the
 Cross.

hath swung himself aloft above the *Divine* Line, upon or in which he was created; a proud or haughty stately Spirit, that would himself have been Lord, and have governed in own *Self*, *Art* and *Wit*.

Darkness, Numb. 24.

191. As now at present, the pride, state and haughtiness, and cunning subtilty, Policy and Prudence of Men doth, which swingeth it self also thus, *from* the Line of God, up into own self, wherein it cannot reach or attain the Divine Power or Vertue and Light within, but *falleth* in it self into the Dark anguishing *Magick Fire*, above the word Will is marked Number 24.

First into *Darkness*; for Reason loseth the Divine Understanding and *Desire* wherein it can take hold of and receive God's Substance, and so impregnate it self with Power and Vertue out of or from God.

Fire, Numb. 25.

192. And then the *Magick Fire* of Covetousness, kindleth it self, in that it willeth to have much, and
ye

hath not enough ; as here Number 25.

Anguish, Numb. 26.

193. And when it hath filled it self with Covetousness, then beginneth the *Magick Fire* in the Anguish, Number 26. to burn. For that which is brought in by the Covetousness, and laden the fire with, is the *Magick Fires* wood or fewel wherein it burneth : and there is *Death* generated or born ; which must separate what the Covetousness hath laid in.

Death, Numb. 27.

194. And here is also the heavy Fall of *Adam*, who imagined as the Devil did, and desired the multiplicity of this world for his own ; he would be wise or suttle and prudent, and get much Wit or *crafty* Ingenuity, and also the earthly & hellish source of fountain quality in the wit. Had he remained upon the Stroak or Arm in God's Line, then he had *not* become earthly ; for his will-spirit had dwelt in God, and had introduced *Divine* food into the Body ; but now he standeth in the *Anguish*, Number 26, and must again go through the Principles, into *Death*, Number 27, where his

° Schwere ;
or weighty.

Body must in the *Mystery*, be consumed

195. And if he hath not in this time, *converted* his *will* into the *Cross* of *Christ*, as in this *Figure* is to be seen, then is he in the *Mystery reserved* to the *Judgement* of *God*, and there he shall be *tryed* in *Fire* whether his *will-spirit* hath *Divine Power* and *Vertue* in it or not, or whether he can *subsist* in the *Fire* : And therefore *proud* *stately* or *haughty earthly works* : shall be *burned* away from him, and the *soul* will remain in the *dark Magick Will-Fire*, for it self is also a *Magick Fire*, when the *living Light-Fire* is not in it : and so when one *Magick Fire* layeth hold of another, it is of which there is no remedy to help.

Will, Numb. 28. *Light*, Numb. 29. *Spirit*, Numb. 30. *Man*, Numb. 31.

196. But that *Soul* which hath in this time *converted* again, and hath with his *will* given up it self into the *Death* of *Christ* on the *Line* of the *Cross*, *Number 7* : that *soul* is sunk down from its *proudest* *haughty evil works*, and is as to them *will-less*, or *free from willing*, and is entered into the *Death* of *Christ*, and sprouteth forth with the *Will-spirit*, *Number 3*.

through

Quest. 1. *the Philosophick Globe.* 81
through the second Principle in the Divine
Power and Vertue, out of the *Death* of
Christ, where then the *Will-Spirit*, viz.
the *Image*, attaineth again the Divine
Light, Number 29. and the *Image* stand-
eth, Number 30. again in the Divine *Man*,
Number 31.

Image, Numb. 32. *God*, Numb. 33.

197. For when the *Will-Spirit* entereth
into *Death* upon the Cross, then it draweth
again Divine Substantiality, viz. Christ's
Flesh to it self, and bringeth the same with
it self into the *Light* into the Light world,
there the Divine Life sprouteth again into
the holy Body, and the *Image* standeth free
again. As here Number 32. is to be seen,
and dwelleth in *God*, Number 33. and eat-
eth of *God's Word* or Substance; for the
Image is here without or beyond Nature in
the Liberty; but the *Humanity* is within
Nature, as is described.

198. But as to those Souls which stick in
their proud or stately and haughty covetous
Works in the *Anguish*, Number 26. they
stick indeed in the *Magick Anguish-Fire*,
and their works are wood, or fuel, to or for
the Fire.

199. But if the *Will-spirit* do yet turn in

it self a little into the *Death* of Christ, as yet also is fast bound to the fierce *Wrat.* that soul hangeth as by a thred to the *Dea.* of Christ.

The Ninth Number, Numb. 34.

200. This Soul may well thus burn while, till the *Will-Spirit* can enter into the *Death* of Christ, till its sydereal wood or fuel be burned up : when the earthly body dyeth, then must the *Image* bathe which the present too wise and subtil world contemneth, but in *Death* doth find it by woful experience : There must this little sparkle, which hangeth only by thred, wind it self into the *Death* of Christ for it hath lost body and substance, and standeth naked and bare without *Divine Substance* or *Body* in God's Mercy or Compassion in the *Divine Tincture*, viz. in the *Ninth Number*, Number 34. and waiteth for the last Judgment ; wherein God will in the *Tincture*, bring and restore again whatsoever *Adam* lost ; but its here-acted works, will not go or pass through the Fire but the dark Magick Fire, hath swallowed them up into its Mystery into the Dark World ; Let this be said to thee, O Man.

Soul

Souls Eternal Habitation,
Numb. 35.

201. After *Ninth-Number*, standeth the *Souls Eternal Habitation*, Number 35. signifying, that these escaped Souls are notwithstanding in God, in the Angelical World, but without their works; and cannot so highly attain the Glance or Lustre of the Majesty, as those Souls which have here cloathed themselves with God's Power and Vertue. The word *Habitation* goeth into the Liberty without or beyond Nature, as also above, *Image*, doth; for the *Soul* must stand in Nature; but the *Images Habitation* is without or beyond Nature in the *Divine Liberty*.

Angelical World, Numb. 36.

202.

Without or beyond this Habitation, standeth the *Angelical World*, Number 36. signifying the Angels Courts and Quires, or Princely Thrones, in the Liberty of the Divine Majesty, where yet their root also standeth IN Nature, but is not apprehended.

Proud

Proud Devil, Numb. 37. Will of the Devil Lucifer, Numb. 38.

* *At the left hand or left half Globe or Eye or Looking-Glass, in the upper space or quarter of it above the left Arm of the Cross.*

† *Stroaks or legs drawn with pricks.*

* *Above the three half Circles of the left half Globe, Eye or Looking-Glass.*

203. At the * left in the upper space, Number 37 standeth *Proud Devil*, a stubborn Devil, with two † Lines, one reaching up upon the Character of Letter O, Number 4 and the other reaching up * above the Great Mystery of the Number Three, where standeth *Will of the Devil Lucifer*, Number 38.

204. Here is the Devils *Fall* to be considered, he hath brought his *proud* or stubborn Will up from the Line or Stroak of the Cross, aloft, and hath willed to rule over or above the Mystery of the Divine Wildom, in wit and cunning, subtlety and fierce wrath in the *Fires* might or power, and to kindle the Mystery of the Number Three, that he might be Lord: As indeed he then kindled the *Substantiality* in the Mystery; whence Earth and Stones have come to be, and hath willed to fly out above the Mystery of the Number Three, Number

br 38. as still at this day he desireth to fly
et above the Angelical Princes-Thrones.

byssse of the Dark World, Number 39.
Eternal Hell of Devils, Number, 40.

205. And upon this hath followed his
crusting out from the Divine Mystery, so
that he is Thrust out from the Superiour
Thrones into the *Dark Magick* fire, and
Thrust down below, that is, into the
byssse of the Dark world; For he must dwell
eternally without the Principle in the
ire-crack, viz. in the first *Three Forms* to
ire in the *Anguish*, there he hath his *Hell*,
; below at Number 40. is to be seen, and
hereinto also the Damned souls fall back,
that *Eternally* they cannot see or behold
God.

The second Cross Line upwards thus ·†·

206.

Over the line Number 1. above aloft,
andeth, *Abyssse, Eternity*, signifying the
liberty, without or beyond the Principle;
and thereby is understood the Mystery of
the Eternity, wherein every Creature
standeth in its *source* or fountain Quality,
in its own Fire, be it in Darkness or Light,
and hath therein no other Light than shin-
eth

eth within it, which light also it apprehendeth Externally without it self; there *Both* worlds, viz. the Light-world, & Dark-world, are there in one another. the Light becometh *not* attained, unless creature be capable of it.

207. There are Angelical Thrones which we know nothing of Experimental; our knowledge reacheth but only into



Extent of the Place

† Or these two halves of the whole set back to back with the Cross appearing in the midst.

this world, so far as kindling in the Creation reached, and of TH is this † wheel made with the Cross.

SON, Numb. 41. and of the Heaven

208.

Above the upright Line, standeth SON and at the Left Angle or Point, Numb 9. FATHER, and at the Right Line Number 14. HOLY SPIRIT, signifying the Birth or Geniture, and Persons of the Holy Trinity. The Heart  in the Cross is the Center, and  signifies

the Eternal Band of the
† Or Threeness, † Ternary.

209.

The Word *SON*, Number 41. signifieth the *WORD*, which the Eternal *FATHER*, continually and from Eternity, speaketh to the Light and Dark world, according to each worlds source or fountain Quality or Property.

210. But in that the *Three Persons* at the Cross are free, and touch *not* the Line, signifieth that God is free from Nature, and not [†] in the apprehension of Nature, but he dwelleth ^{† Or lyable to the apprehension of Nature} himself, indeed in Nature, but unapprehended, by *that* which doth not give up it self into Him.

Of the Heart in the Cross.

211.

The Heart in the Cross signifieth, that God's Heart hath manifested it self in Nature, by or with the Principle of the Fire, whence the Majestick Light originateth. Secondly, It signifieth the *Manifestation* or Revelation in the Humanity, wherein God's Heart hath manifested it self by or with a *Humane* Heart, and how that Humane Heart hath attained the comprehension of the Holy Trinity. As indeed it is the *Center* in the Cross, by which a Man is

is to understand the Inward Man, viz. the Inward Heart.

212. And you see, that the *HOLY SPIRIT* at the Right, on or in the Lie, and at Number 14. goeth forth from the Heart into the Light World, signifying that the *Holy Spirit*, dwelleth in the Regenerate or New born Heart, viz. in the *Image*, and continually introduceth the Images Will into the *Divine* Light-world. And as this Heart in the Cross is united with the *Holy Ternary*; so must the *Human* Heart, understand the *Inward Man*, be united with the Deity: that God may be in it, *All in All*, its Will and Deed.

213. But that the word *SON*, Number 41. above the Cross Line aloft standeth distinguished from the Heart, signifies that the *Man Christ* is become Lord over all,

† Or two half
Circles or Globes
joyned in one.

and is the King over the
† Circle: for, God has
manifested himself in the
Humanity, and this Man

compriseth the whole Divine Substance in himself, for within him and Externally without him is one and the same fulness. One God and Divine Substance: there is no other place, where we can be able to apprehend God then in the Substance of Christ.

uest. 1. *the Philosophick Globe.* 89
Christ, there is the whole fulness of the God-
ad or Deity Bodily or Corporeally.

Heaven, Number, 42.

214. The Word, *Heaven*, on the up-
right Cross-line : Number 42. signifieth,
that the *Heaven* is in the Man Christ, and
also in us, and that we must through his
Cross and *Death* go to him into his *Heaven*,
which himself is ; for on the Cross is Hea-
ven become opened to us again, or New-
born and Regenerated to us. Secondly,
It signifieth that the right or true *Divine*
Heaven is an Habitation of the Divine De-
fire, viz. of the Divine *Magia* ; therefore
it is called not an ingoing, but an ingene-
ration of God's Fire, into Divine Substan-
tiality, and that even only on the *Cross*,
viz. through and in the Birth
or Geniture of the Holy † Tri-
nity. † Dreyfal-
tigkeit.

Pure Element, Number, 34.

215.

The word, *Pure Element*, on the Crosse's
upper Line, Number 43. signifieth the in-
ward world, out of which this outward,
with the Four Elements, is become gene-
rated forth, and standeth in the Inward
Root

Root in the Substance thereof.

Holy Spirit, Num. 44. Son, Num. 45.

216. Moreover it is to be observed exactly, how the Words stand, *begin an end*, for they begin on the

†*Or half Circle.* ourward † Circle at the Left, where above Num

ber 5. the Holy Spirits *Character* or Letter V. standeth ; and beneath Number 8

Substance, and goeth

**Or half Circle.* through the two * Circles at the Right, even into

the second Space, which signifieth the

Pure Divine Elements Original, its indwelling and Substance, whence it Orig-

inateth, *viz.* from the Spirit of the Eternal Mystery in the Divine Substantiality,

viz. in the Substance of the Great Mystery, and yet is only manifest or revealed

in the second Principle, *viz.* in the Substance of the *Son* and *Holy Spirit*, as above

one the † Circle at the †*Or half Circles.* Right is to be seen, Num-

ber 44. and 45.

Father

ather, Numb. 46. Holy Spirit of Divine Wisdom and Understanding, Numb. 47.

217. The *Pure Element* is the working of the right true Heaven, and shutteth it self in and out with or by the Cross, it is the springing or flowing & moving in the Fire and Light-Heaven, from or by with the Divine Substantiality, understand Substance, and not the Spirit, of God, is a life; for it reacheth not into the Substance of the Father, Number 46. where beneath on the circle, standeth *Divine Wit or Understanding*, for the Element giveth or affordeth not divine Wit, but the *Holy Spirit*, Number 47. giveth *Divine* apprehension, knowledge or skill and *wit* or understanding.

218. The Element is a Substance in respect of the Deity; as the Life in the flesh is understood to be, in respect of the Soul; for the Tincture is higher, and giveth the ESENS of the Spirit, wherein the Light-Fire is understood.

Humanity, Flesh, Numb. 48.

219. Under the word, *Pure Element*, standeth

standeth at Number 27. on the stroak of

* *Half Circle.* upper. Line of the Cro

Death, and the word beg

neth laying hold on the *left* * Circle, and

eth through the Cross through the *first* ri

* Circle : There observe both the outwa

Circles at the left and at the right, abo

and beneath, and then thou wilt soon fir

what the right or authority of *Death* is, a

how it is the *dying* source or fountain qu

lity in the *Magick Fire*, and holdeth t

Substantiality captive in it self ; as at t

left beneath at Number 8. & at the right

beneath at Number 48. is to be seen ; a

then above on the same Circle at Numb

44. and at the left above, at Number

there a man seeth, how the spiritual Li

goeth and sprouteth forth through t

Death, and possesseth t

† *The outward* highest † Circle : For

Circle being ac- all whatsoever willeth

counted whole. reach or attain the D

vine Life, must go through the *Dying Ma*

gick Fire, and stand or subsist therein ; a

the Heart on the Cro

* *Endures everla-* must and doth stand c

sting Burnings. * *subsist in the Fire c*

Isa. 33. 14.

God.

Further it is to be known, that we in *A-*
 have turned our selves away from the
 Cross, and are with the Desire of Lust or
 Pleasure, gone with our will above the
 Cross at Number 23. into an Own self
 Rule or Government; and now Death
 hath captivated us in it self, therefore we
 must now sink down out of Death on the
 Cross at the Line of Christ again into the
 Heart, and become new born or *regene-*
rate in the Heart, else Death holds us cap-
 tive in it self. For now *Death* standeth on
 the Cross-Line: but at the Judgement it
 shall be given to the Dark World: For
 our *Will* must now enter through Death on
 the Cross, into Rest; but the *outward*
 Cross shall be taken away; and then
Death is a spectacle or scorn * *Col. 2.15.*
 and derision.

221. Thirdly, it signifieth that the Life of
 God in Christ, bare *Death as a shew* or spe-
 ctacle of *Triumph on the Cross*, when Death
 became broken on the Cross in the dying
 of Christ, where the Life sprouted through
 Death, and the Heart gave up or yeilded
 it self into the middle,
viz. into the Center, as † *1 Cor. 15.54.*
 † *victorious Lord or Conquerour of Death.*
Paradise

Paradise, Numb. 49.

222.

Under the Heart at Number 49. standeth *Paradise*; the Word beginneth at the left on the outward Circle, where above at Number 5. is marked, the Spirit of the Great Mystery of the *Profundity* or unsearchableness of Eternity, viz. V. as it goeth through the Circle at the right, through all the Three * Circles, even into the Liberty: this signifieth the constitution or *existence* of *Paradise*; it originateth in the Mystery of the Eternity, and sprouteth *through* the outward, and all through the Light World, hidden in the outward World, and manifested or revealed in the second Principle, in the Light World, as therefore the World penetra-
 * Or halves of the whole Circles.

Divine Substantiality, Numb. 50.

223. For in or at this place, out of this substance, *Adams* Body (understand the outward Body) was created according to the Third Principle, and the inward Body, (understand the Images Body) out of the
 Divine

Quest. 1. *the Philosophick Globe.* 95
Divine Substantiality, as at the right, near
Paradise, is marked with Number 50.

Christ, Flesh, Numb. 51, 52.

224. That very Divine Substance, un-
derstand * *Substance*, not Spirit, * *Note.*
included in the Wisdom of
God; and therein is the heavenly Tin-
ture: For God's Word that became Man,
brought *this Substance* into *Mary*, into her
Death inclosed Substantiality, viz. into
Images Body, and *thereby* God and
Man became One Person.

225. For this Flesh is *Christ's Flesh*, ac-
cording to the Heavenly part; therefore
beyond Substantiality, standeth, *Christ's*,
Flesh, Number 51, 52. Christ bare such
Flesh in the Inward Man, as *Adam* had be-
fore his *Eve* was, when he stood in the Di-
vine Image in Purity. Therefore can no
Man go into Paradise, unless he attain that
Flesh again, that *Adam* had before the
Fall, and Christ attained in the becoming
Man or Incarnation. Therefore must we
become born out of the
Heart upon the Cross, and
rest on Christ.

* *Rom. 13. 14.*
* *Gal. 3. 27.*

Mystery

Mystery, Numb, 53.

226. Under *Paradise*, Number 53. standeth *Myfterium*, *Myste* and the word beginne at the left in the second Circle, where above on the same Circle, Number 4. the Character or Letter, O, standeth, and beneath *Principle*, and *Fire*, Number 7. and go to the right, through the Cross, through the first Circle at the right. This signifies rightly and exactly Mans Creation according to the *Body*.

227. For the *Body*, is a *Mystery*, taken out of the inward and outward World, from above and from beneath, understand out of the Earths *Matrix*; This is the Earths *Matrix*; out of this *Mystery* was it created, and a Man seeth how it was created out of the inward and outward Substance, viz. out of the dark and light World, and is mixt with evil, viz. with fierce-wrath and also with Good.

Wonder, Numb. 54. *Angel*, Numb. 55. *Spirit*, Numb. 56.

228. But Man was out of the *Mystery* created,

ciated, an Image and Similitude of or
according to God, to or for God's *Wonder* ;
Therefore at the right, Number 54. stand-
eth *Wonder*. For he was a *Wonder* of all
things or Substances, a Lord of All things
or Substances, taken out of all things or
Substances, and was in the Inward Image,
an *Angel*. As next *Wonder*, in the Liberty,
standeth *Angel*, Numb. 55. For his Spirit
dwelleth in the Liberty of God, viz. in
the *Majesty*, as beyond the word *Angel*,
Number 56. *Spirit* standeth. Which all, sig-
nifieth, the right or true Man, viz. the First
before the Fall, and the second in Christ,
to which he must enter again, or is rent
separated from God.

Four Elements, Numb. 57.

229.

Under *Mystery*, Number 55. standeth
four Elements ; they begin at
the left, on the outward-
Circle, and go to the right
through the Cross, through
two Circles ; signifying the
outward World, which ori-
ginateth as an Out-birth out
of the inward Substance on
the outward Circle, and bringeth its *Won-*
ders

* Or that half
of the Circle
at the left.

† Or the two
Halves at the
right, of the
two first Cir-
cles,

ders into the *Mystery*, first into the second Principle, into the first two Circles; they shall not go with their Substance

† Or third half at the right of the third Circle, and so into the Liberty.

to the Liberty, through the † Third Circle the Right, but pass the Principle into *Mystery*, and in

Principle be tryed or purged in the Fifth. For there is the Limit of Separation.

*The Souls Joy, in Ternario Sancto
Number, 58.*

230. Above on the second Circle the Right Number 45. standeth Son,

same is the Judge and Separator, and bene on the * same Circle Number 58. standeth *Souls Joy* in Ternario Sancto, in the Holy Ternary, signifying, that the Soul shall have in its works, which it hath wrought in the Four Elements, to

* By this it appears the Circles are whole though parted, and the words in the Liberty go round at the ends of the halves of the Circles, as if the Circles were joyned, and yet are considered as invisibly in the Liberty.

Praise and Glory of God, which it hath introduced into the Angelical World in

the Mystery. For the *Four Elements* stand with their Root in the Great Mystery.

231. And were the Earth not come into such a *perished* Condition, and that the Evils Poyson and kindling or inflammation, had not been done, it were still one and the same Substance with or in the other Three Elements, as indeed it is now, in the Heavenly Substance.

Spiritual Bodies Habitation, Num. 59.

232. This Bit, hath *Adam* swallowed down into himself, and thereby Lost his Angels Form. For the *Four Elements* should stand hidden in him, and he should be only in the *One Element*, in Gods Power and Vertue, and know or experiment nothing of the Evil: As at the Right, in the Liberty, Number 59. standeth, *the Spiritual Mans Habitation*, there should the Images Body dwell, viz. the Souls Body, that became hindred from it; it must now under the Earth, and become included or shut up in the Earthliness.

Earth, Number 60.

233. Under the *Four Elements*, standeth *Earth*, Number 60. signifying that the *Earth* is wholly fallen back to the Inner world.

† The left or the
Right half of
the one Circle.

World. For the word toucheth neither the † Left nor the Right Circle, it is a Death; but the Cross goes through it, signifying its *Restoration*, bringing again to what it was, that the *Humane Earth* is new-Born or Regenerated on the Cross, and that the Heavenly and Divine Substance, shall be severed from the Dark worlds Substance, through the Fire of God, where then shall be a new *Earth* in a Heavenly Source or Fountain. Quality, Form, Essence and Property, and that which is hidden in the Earth, the Heavenly Part, shall sprout or spring again. Further is to be Considered, that the *Earth* standeth thus upon or in the bysse, for it reacheth no Principle, therefore it must pass away, or vanish.

Earthly Man, Numb. 61.

234.

Underneath standeth Number, *Earthly Man*, where the Cross goes through the midst of the Word, which signifieth the fallen *Earthly Man*, who is fallen under and into the Earth, that is, is fallen home or back to the *Earth*, where the Cross parteth or separateth the world from the

Ear.

Quest. 1. the Philosophick Globe. 107
Earthly and Man; for Man shall again
become separated from the Earth, and en-
ter into his *Eternal Part*, either into the
Light or Dark world.

Wonder, Number 62.

235. Under the Cross Line standeth
Number 62. *Wonder*, sig-
nifying that the evil
Wonder, also the Evil
part of the Earth, shall in the Judgement
of God, when God will make separation,
fall home or back to the *Abyssse of Dark-*
ness, and that shall be to All Devils and
Evil Men their *Earth*, on which they shall
swell one among another, for the *Abyssse*
standeth under it below, at Number 1.

Babel, Number 63.

236. Near *Wonder* standeth *Babel*, Num-
ber 63. signifying, how *Babel* is only a
Wonder of the *Abyssse*, and worketh only
Wonders in the *Abyssse*.

Own Reason in Babel, Numb. 64.

237.

Further, above under the \dagger Circle
the Right, after *Earth-*
Man, Number 64. stand-
eth *Own* or self *Reason* in
 \dagger Or half ent-
ward Circle at
the Right.
Babel,

Babel, which goeth round about the outside of the Circle of the Second Principle and goeth in own self Authority under the Divine World, backward, and suppose She is in God, and serveth or worshippe him, but is without God in *self*, She it Teacheth, and doth only its own Thing or Matters for it self, for its own End it Ruleth the outward world in own self Reason, without Gods Spirit and *Will*, only according to its *own Will*. Therefore goeth about the Light world, dissembling in Hypocrisie, and giveth God good Words, and continueth only without God upon or in the Abyffe, and thereinto also falleth back and entereth.

Wonder of the Great Folly, Num. 6

238. Under *Own Reason*, Number 6 standeth, *Wonder of the Great Folly*, signifying *Babel*, who hath found all Art, subtilty and Cunning, Politick Devices, and Lost it self; It seeketh *Gold*, and loseth God; it taketh Earth for *Gold*, Death for Life: and that is the Greatest *Folly* that is found in the Substance of All Substances as is sufficiently mentioned in other Places.

The Conclusion.

239.

Thus we see, when we are at home, *not* in this World, but in the two inward Worlds; in which soever we *labour* here, so that we enter when we die: we must *use* the outward, we must only be new-born or Regenerated on the Crosse.

240.

Babel hath turned it self wholly away from the Crosse, which signifieth the Proud and self Reason-Wise, Snbtle Men, who rule and order themselves in or according to the *Wit* or Ingenuity of *Folly*.

241. The Earthly Man on the Crosse; *Lumber 61.* signifieth the *simple* heap or company, which yet hang to the Crosse of Christ, and become at *length* new-born or regenerated through the Crosse.


242. But * Reason hath * *Outward self* *Reason,* *ren* rent and torn it self off from the Cross in its own self *Pleasure* and Voluptuousnesse, in its own Pomp, might or Power and Laws, and that is a Wonder of *Folly*, which even the Devils *oscorn* and deride.

243. This the Reader should further

F. 4.

consider.

consider of, for there lyeth much under, it hath the *understanding* of all the *The Worlds*. See thy self therein, it is a right true Looking-Glass, for the Number Thie is a Cross, and hath Two Kingdoms One, *parting* themselves thus by the *sitting down* through Death.

244. Therefore would the Devil *above* God, and therefore God became Man, that he might bring the Soul out of the fierce Wrath *through Death* into another Life, into another World, which yet standeth in the First; but they turn their backs, as this †  figure standeth, and the Cross standeth *between both* the Principles, and goeth out of the Fire-Life, into the Light-Life.

245. Beloved Sir, understand us thus, the Soul *originateth* in the Fire-Life, without the fire source or fountain quality, no spirit doth subsist, and it goeth with its own self will, out of it self, forth *through Death*, that is, it esteemeth it self as dead, and sinketh down in it self, like Death, and so falleth with its will through the first Principle into God's Light-Eye, and there it is the holy Spirits *Chariot*, on which it rideth.

246. But when it will go of it self, it *en continueth* in its own Fire-Nest in the original, where it was awakened, like *Lnfer*: for it was awakened at the beginning Point of the Cross, at the left, as in is Figure is to be seen; that is its original, as shall be further mentioned.

247. The Soul is a *total* Figure of a cross, and is like a Cross-Tree, according to the outward Image of the Body, the Body having two Arms, which signifie two principles, the Body standing in the midst, a *whole* Person; the Heart is the First principle, the Brain the Seond; the Heart hath the Soul, and the Brain the Souls-Spirit, and it is a new Child, and yet not a new one; the *Stock* is from Eternity, but the *Branches* are born or generated out of the Stock.

248. Though indeed it hath not been Soul from Eternity, yet it hath in the Virgin of the Wisdom of God upon the Cross from Eternity, been *known*; and in the *Root* belongeth to God the Father, and in the *Soul* to God the Son, & in the *Will* to God the holy Spirit.

249. And being it could not stand in the Father in its will, when it would rule in its will, and *thereby* fell into the *Fire*:

106. *Whence the Soul existed.* Quest.

of the fierce Wrath ; therefore the Father gave it to the Son, and the Son took into himself, and became in it, a Man ; and brought it again with, or by the word *Fiat* into the Majesty, into the Light ; For the Son introduceth it through the Anger and Death *again* into the Eye of Holiness at the right, into another World, in God, to the Angels ; of which here-following shall be mentioned further.

250.

Now come we again to the Sixth Form of Fire : and it is to be known, why we set the *Cross* here, which else is the *Tenth*

+ X Number, accounting according to the order of way of * Reason, but according to the two Principles, the Eye appearing parted, the *Cross* belongeth to the place between the fifth and the sixth Form wherein Light and Darkness part.

251.

But know, that God is the Beginning and the End, therefore we set the *Cross* according to reason at the End, for there we go *through Death* into Life, it is our Resurrection.

252. The

252. The Tenth Number, 10. IO.
 Again the first, and also the last,
 and beyond through that is Death, and af-
 ter or beyond Death, the Hell, that is, the
 fierce *Wrath* of Darkness, that is exter-
 nally without or beyond the Cross, for it
 alleth again into the A ; and in the A is
 the Creator, into which *Lucifer* would
 have flien back, but was thrust out into the
 darkness, and *there* is his Kingdom in the
 source or Torment.

253. You should understand us thus,
 that we by the Twofold Eye *understand* one
 round Globe, thus parti-
 cle, or each half divided
 flunder, and turns away
 from the other, where
 the Cross is standing
 from Eternity within it:
 A man cannot fully de-
 scribe it with any pen or
 pencil, for it is so in one
 another, it is but ONE only, & yet TWO,
 the Spirit understandeth it only ; and who-
 ever doth not enter into the Regenera-
 tion, *through the Death* upon the Cross, as
 viz. into Gods Body, he understandeth not
 this, and let him leave it uncontrouled,
 or he will be a Maker and Controuler-De-
 vil.



*That is, Two halves
 of one round Globe,
 conceived thus vir-
 tually partible, and
 yet alwayes whole
 and entire.*

vil. We would have the Reader faithfully warned, and it is in earnest Sincerity and true Zeal.

254. For this Figure hath All, or to Ground, or the Foundation of All things as deep as † a Spirit is in it self, and is not apprehensible or knowable to the Reader

† Or any.

* True Spiritual Eyes.

† Every word stands as it doth and every where also; therefore it is impossible to express it with any words.

or apprehended but IN it self: Therefore searching is not the chief or most especial means to know or apprehend *the Myfter* but to be born or generated in God

° Or the very Invention it self,

h All is but Babel the Knowledge of all Myfteries; rightly as the Apostle mentions, Without

Charity, which is the New Birth, is but a tinkling Cymbal; or Babel a mere babble, of parts, words, not understood by them that speak them, in the true experimental sense of the Spirit.

without Right or * True Eyes, also a man cannot set it down in due & exact Order aright with any words, for the first is also the last, and the middle goeth through All, & yet is not known or apprehended but IN it self: Therefore searching is not the chief or most especial means to know or apprehend *the Myfter* but to be born or generated in God is the right. ° Invention or finding; for without that is ^h Babel.

255. All lyeth in the Will and in the earnest Sincerity, that the Will

enter into the *Magia*, for the Eternity is magical, All is out of the *Magia* come in Substance, for in the Eternity, in the byffe, is Nothing ; But that which is, is the *Magia*.

256. And out of the *Magia*, existeth Philosophy, which searcheth out the *Magia*, and seeketh therein, and findeth Astrology Eternally ; and Astrology seeks again, its master Preceptor or Teacher and Maker, Composer or Producer, viz. Astronomy, the Sulphur & the Mercury, which hath a Principle of its own, and the third *Magia* is therein ; viz. the Medicus the Physician, who seeketh the Corrupter or Disease, and will heal or cure it ; but he findeth the fourth *Magia*, viz. the Theologus, the Divine, who seeketh the Turba in all things, and will heal the Turba ; but he findeth the Eye of the first *Magia*, and there he seeth that all is the wonder of the *Magia*, and there he leaveth seeking, and becometh a Magus in the first Will, for he seeth that he hath all power to find & to make what he will ;
and

and there he maketh of himself an Angel and continueth in himself ; and thus he free from all others, and continueth standing Eternally ; This is the *highest* Ground of the Substance of all Substances.

257. And though indeed, the *Whore of Babel* will not relish this ; therefore we say with good ground, that *Babel* in her Children, are in *Magiak*, *Philosophy*, *Astrology*, *Astronomy*, *Medicine* or *Physick* and *Theology* or *Divinity*, born or generated of Whoredom.

258. *Babel* is the true Child of none of these, she is a perverse stubborn obstinate Bastard ; we have apprehended or know her in the A and O, by *searching* of her *Philosophy* and *Astrology*, and have found her in all *Looking-Glasses* to be a *Whore* who committeth Whoredom in all *Looking-Glasses*.

259. She saith *She* is the Eye, but she hath a false or adulterous Eye, that glanceth out of or from her Whoredom, out of *Pride*, *Covetousness*, *Envy* and *Anger*, and her seat in the *Magia*, is the *averse* back-turned *left* Eye ; She triumphs upon the Cross,

• *Pranget Beasts & makes a glorious shew in Pomp and Pageantry, as in Theatrick Scenes and Marks.*

but

quest. I. *from the Beginning.* .III

It she entereth not in into the Center,
he wil NOT go through Death into Life.

260. She saith She liveth, but hath an
injurious unrighteous life, yet that is her
right or *proper* life, if she would live in it
alone to her self, but she oppresseth, bea-
rth & *compelleth* the Children that are born
or regenerated on the *Cross*, and treadeth
them under foot.

261. Therefore hath the *Cross* bent and
drawn its Bow, and will shoot away *Babel*
from the *Cross*, signifieth the Spirit of
Wonders in the *Magia*.

The Seventh Form of Fire.

262.

One *Magia* goeth alwayes out of the
other, and is the *others* Looking-Glass and
Eye, where the Wonders are apprehended
or known and propagated, for in the *Abyss*
is NOTHING, and in the *Magia*, is ALL:
Every Looking-Glass is a Center, and yet
of its own ; for the first pleasure or long-
ing, seeking and desiring, generateth that,
it is the *model* of the first.

263. For when I search for the Begin-
ning of Substance, then I find the Eye,
which is God, that is a desirous Will of
Eternity.

Eternity, which entereth in into it self and seeketh the Abyſſe in it ſelf.

264. It is in nothing, but it is the *Abyſſes* Looking-Glaſs, and ſeeketh it ſelf and findeth it ſelf, and that which is found

ſeeketh again a *° mode*.

° Or Repreſen- that it may ſeek, find, and
tation. ſee it ſelf therein.

265. And that goeth

h X. 10. on to the Number *h* Ten

and then the laſt, findeth

the firſt again in it ſelf; and thus the Laſt is a model or looking-glaſs of the Firſt and the *Firſt* of the *Laſt*, and is as an Eternal Band, and ſtandeth or conſiſteth in the Will, in the deſiring ſeeking and finding, and in this Subſtance is the *Mysterium Magnun;* or great Myſtery contained or included.

266. But now will the Middle in the Deſiring have a ſatiating or fulfilling wherein it may reſt, elſe all would ſtand or be in an Anxious Source or *Torment*, and the Deſiring draweth the *Middle* out of all Forms, wherewith it filleth or ſatiateth it hunger, wherewith or whereby in it ſelf it ſtandeth in Perfection in Joy, and ſo out of the Anguiſh, a Love cometh to be, ſatiating fulfilling or *easing* of the Source

Mountain Quality of Pain, and the middle is *Sulphur*; with that, the Spirit refresheth it self in the Will; For *Sulphur* hath two Forms in it self, *viz.* Power or Virtue and Light.

267. And that is together, the Substance generated out of All Forms, it is Matter, Substantiality, Corporeity, God's Body, Christ's Flesh, the Heavenly, and the total or universal fulfilling or satiating of the Spirit in the O; it is the Rest and *Manifestation* or Revelation of the deity, and standeth in the Virgin of Wisdom.

268. The Cross is its limit, and is the substantiality, which goeth with the sinking into Death as above mentioned, where the fierce Wrath remaineth in Death, and it is still & *quiet* as a Death or a Nothing, and the Life sprouteth out of it into another Principle,

269. It is not the Principle, only the Principle becometh *generated* in it, in it are all Looking-Glasses of the *Magia*, manifested or revealed, moreover the Wonders of the *Genetrix*: It containeth the *Mysterium Magnum*, the Great Mystery, and out of it, the Spirit *openeth* the Wonders of Eternity, the Spirit giveth it the

the Essences, for that is its food for hunger.

270. It is a substance of wonders without number and end; and is also of no beginning; for the *Spirit* in the Desiring begetteth it from Eternity, and continueth in Eternity, it is a *Body* of the Number Three, which is called God, and a *Body* of Angels, so that the Spirit standeth out in an Image, else it would NOT be apprehended or known.

271. Thus it knoweth it self in the Image it self, and seeketh the best *Magis*, and what it seeketh, that it findeth, and eateth it, and therewith or thereby given to the *Body* of God, its will, so that there is an *unity* in the holy Principle.

272. For in the Will of the corporeal Spirit rise up the Wonders, those the Spirit of Eternity, viz. the holy Spirit receiveth or *apprehendeth*, and so there is ringing and song out of the eternal Wonders, for the corporeal Spirits will is therein.

273. And in these seven *Forms* the Joy of the Deity, becometh *multiplied* and perfect, for it is a fulfilling of the eternal Desiring, and is the Eternal Food.

274. But seeing all things or every Substance

ence originateth from the *Fire*, we will
 early set before you the *Mysterium Mag-*
m, the Great Myltery, and plainly shew
 ou Paradise, if any will be blind, to him
 is told and discovered ; let him go away
 th *Babel*.

275.

Ye know that in Fire \triangle and Water ∇ ,
 l Life standeth or *consisteth*, and the Sub-
 antiality is its Body, and the Body is or
 sisteth out of the Power or Vertue of the
 spirit, for it is the Spirits *Food*, and the
 spirit is again the Bodies *Food*, and the
 highest & greatest Nutriment is in it self ;
 or the outward would not hold or *retain* it,
 the right or true Life were not in it self.

276. Therefore now the Fire, is the *first*
 cause of the Life, and the Light thereof
 is the *second* cause, and the Spirit the *third*
 cause, and yet is but one substance or
 hing, which closeth it self into a Body,
 and manifesteth, and so with seeking find-
 eth.

277. And every Substance is or consi-
 steth in *two* Substances, *viz.* in an outward
 and inward, the one seeketh and findeth
 the other ; the *outward* is Nature, the *in-*
ward is Spirit above Nature, and yet there
 is no schism or rending asunder, but only
 in

in that which is included in a time, there
in the time severeth the limit, so that the
End findeth the Beginning.

278. Thus ye see also, how out of the
Light, the *right* or true Substantiality, ex-
ists ; for it is a fulfilling or satiating of the
Will : The Water existeth out of the
Meekness of the right, for the desiring la-
eth hold of the Meekness, and retaineth
it, for it is a good relish ; thus is the
Meekness Substantial, and a Substance
the Fire, a fulfilling of the desirous fier-
ce Wrath, an allaying of the fierce Wrath
and a corporeity of the Time ; for when
the *Body* falleth away, then is its Spirit in
the Beginning, in that which hath given
forth, in that looking-glass it is.

279.

So then seeing the Source or fountain
Quality is twofold, therefore is the Water
also twofold, *viz.* an outward and an in-
ward ; the one belongeth to the Spirit, the
other to the outward Life ; the outward is
accompted a Death, the inward is its Life
the outward standeth *between* the fierce
Wrath and Paradise, in the in-sunk down
Death ; and the inward is the Paradise it-
self, for the Spirit sprouteth *therein* out of
the Eternity.

280. And

280. And you may see that this is true
us ; Consider Winter and Summer, also
Cold and Heat, and you will soon perceive
if you be born or generated internally
and not externally only, but with the *first*
magick Will or Desire to find God, for
that is done in the twinkling of an eye.

281. For the Water in the Deep, origi-
neth from the Fire, yet *not* from the
force Wrath, but from the Light, for
the Light goeth forth from the Fire, and
with its own seeking or longing, it seeketh
to it self a Looking-Glass, that it may be-
hold it self, and have it for a habitation,
and draweth it in the Desiring into it self,
and dwelleth therein ; and that which is
drawn in, is *Water*, which apprehendeth
the Light, else the Deep of the World
would not apprehend the Light, if the
Light did *not dwell* in the Water : the Wa-
ter, is the fulfilling or satiating of the
Light, in its desiring.

282. And the Water seeketh again a
Looking-Glass, and willeth to have a ha-
bitation, which is *Flesh*, as ye see, that the
Water, receiveth the glimps or shadow of
all Substances or Things in their Body, so
that the Body it self is represented in the
Water, which is because the seeking of the
Fire hath taken hold of it. 283. Fur-

283. Further herein is seen the End Nature, for the Eye findeth its *Life* in the Water, and thus it goeth back into the seventh Form, and seeketh its *Body* in the Water, and there is further no desire more in the outward; this Body desireth no other Body more in the outward, but it looketh *back* after its mother, of which we have a right and true Example in a Looking-Glass, which is *Fire and Water*, and that receiveth the Image very clearly.

184. And thus ye see, that the End goeth back again, and seeketh the Beginning, and nothing further in the outward: for this World is at the *limit*, and is included in a Time, and runneth on to the Limit, and then the End findeth the Beginning, and this World standeth

* Or Representation.

as a * *Model*, or as a Looking-Glass, in the Beginning. Let this serve you

to the finding of the Mystery, and remind your self rightly into the Beginning, that ye may be *apprehended* or known to be wonder in God's Love.

285. And thus ye are to know, that the second Form of the Water, consisteth in the *Spirit*, it is its Fathers Looking-Glass, its Makers, which dwelleth in the Spirit

and

is found only by its Maker, it self findeth not it self; for so long as a thing goeth forward *externally*, there is no finding the Inward internally, only the Spirit which dwelleth in the Inward, findeth it in the Outward.

286. But the outward *Life* findeth not inward, unless it have the inward Spirit, then is the finding, and it is done according to the *inward Spirit*, and then the outward Life speaketh of the inward, and knoweth it *not*; only the inward Spirit filleth the outward, so that the outward Mouth, and the *inward* hath and proceeth the Word, so that the inward Kingdom, standeth manifest in the outward the sound, and that now is a wonder.

287. The inward is a Prophet, and the outward apprehendeth it not, but if it do come to apprehend it, then it hath God's *substantiality* in it, *viz.* God's Flesh, Christ's Flesh, the Virgins Flesh, and yet the Prophet standeth or consisteth in the Spirit, but that Flesh conceiveth its Power or Vertue, and assureth the outward man, that he doth even that which his Maker willeth; as indeed this *Pen* is in such a condition, and no otherwise.

288. Thus we apprehend the ground of
this

* Or Represent-
tation.

this World, that it is
* Figure of the inward, ac-
cording to both Mother
that is, according to bo

Fires, viz. according to the Fire of fier
Wrath; and according to the Fire of t
Light; as the Model, viz. the Lookin
glass of the *Light* of Eternity, is the Su
and the Looking-Glass of the *fierce Wra*
is the outward Fire, and the Substantiali
of both is the Water and the Earth, t
Earth is the fierce Wraths, Substantialit
the *Water*, the Lights; the *Air*, the Ete
nal Spirits, which is called God the ho
Spirit.

289. Yet ye are to know, that th
World, is not the Substance of the Ete
nity, but a † *Figure*, a Loo
† *Shadow*, Re- ing-Glass, therefore it
presentation, or called a Principle of or
Resemblance. it self, because it hath
peculiar Life of its ow
and yet standeth in the *Magick Seeki*
of the inward.

290

The Word *Fiat* is the Master of the ou
ward, for it holdeth the outward in its co
ceived or framed Looking-Glass, it is n
the Looking-Glass it self, but a *Simi*

the

...e, in which its Spirit discovereth it self
 deeds of Wonder, to behold the Won-
 ders of *Both* Fires, viz. of the Wrath and
 of the Love; and thus continually bring-
 the Substance of all Substances into
 Beginning: And there-
 is this World turning as * *Sphear or*
 a Wheel or Orb, for the *Globe.*
 And seeketh continually the
 Beginning, and when it findeth the Won-
 ders, then the End giveth the Wonders to
 Beginning; and that is the Cause of the
 Creation of this World.

291. The Life of all and every Creature
 Wonder before the Beginning, for the
 Angels knew nothing of it, and the begin-
 ning of the Eye findeth it *all*, and setteth
 placeth the Model in it self, so that it
 with an *Eternal* Number, and recreateth it
 in the Number of the Wonders.

The Eighth Form of Fire.

292.

Seeing thus there is ONE Substance in
 TWO Forms, one that taketh on an un-
 changeable Beginning in it self, and holdeth
 Eternally, and another that is the Eter-
 nal Model, which compriseth, and with its
 G Body

Body is included in a *limit*; therefore we are to consider of the *Turba*, which breatheth the included comprised Life, again and setteth the Model of the comprised Wonders in the *Beginning*, and presenteth such things to the Beginning as were not from Eternity, but came to be in the comprised Time.

293. Beloved Friend, to you and such as you are, who seek the *Beginning*, is this thing shewn, for your Mind is our Mystery, seek it in US, *not* in ME, I, the outward Man have it not, but the Inward the Virgin, in which God dwelleth, THY hath it; and that calleth it self *twofold*.

294. My outward Man is not worthy of the Mystery, but God hath so ordained it, that he might manifest or reveal it to you by means, that you might know him *Means*, and not say, it is from my wit and understanding.

295. And seeing you are a learned Person, you should know, that God loveth so the silly and *despised* of this World, he seek God, as indeed I have done, that the right and true finding or invention, sticketh not in *Art*, but in Gods Spirit and *Will*.

296. For this hand is simple, and compd

Quest. 1. *from the Beginning.* 123

scripted foolish in the *esteem* of the World,
as you know, and yet there lyeth such a
hidden secret or *Arcanum* therein, as is
unsearchable to Reason.

297.

Therefore have a care, pour Oyl into
Wounds that desire or require healing,
and consider well what Christ

said, * *How hard it is for a* * Mark 10.
man to enter into the Kingdom 24.

God, who is captivated with
desires of the Belly, in Might or Potency and
honour.

298.

You will not find this Plant in the High-
ness and Exaltation of the world, for you
know not, you are a *Mystery* to them: The
Spirit itself seeketh the Beginning; look
on it, flatter none; for the Beginning is
radical, that the impure come not into
it pure, and at last the *Serpent* beguile
it again.

299.

Let there be no fair gloss in you, but
speak roundly or sincerely with your
mouth, with Yea and Nay; also fear not,
for that which is Eternal, remaineth stand-
ing, and it is only the filth and *vanity*, that
abuseth, that the *Turba* together insinua-

teth it self as a breaker or corrupter ; have a care of that, for the Old Serpent is subtle, that ye may be *pure* in the Beginning and in the End.

300. For, this work, suffereth not much *Glissing* upon, it hath a clear ground, altho it belongeth not to the *Turba*, but in answer to the Beginning of the Clarity, or bright Transfiguration or Glory : Therefore take heed of those who are born, or become with a wolfish disposition, whose *Spirit* is a subtle Serpent ; this we speak out of Gods will towards you.

301.

Every thing that beginneth it self, sought of the Beginning, for the Beginning seeketh through the *Deep*, and willeth to find the ground : If now the Beginning find the ground, that there be a limit in the Thing, then the Beginning, slips into the limit, and leaveth or forsaketh the first, and seeketh further so long, till it findeth the *Abyss*, and there it must stand in itself and can go no further, for there is nothing more.

302.

But if the first be *forsaken* of the Beginning, then it is fallen home to the *Turba*, which breaketh it, and maketh it again

that it was in the Beginning.

303. And then if the Thing be broken, then the *Turba* standeth naked without a Body, and it self also seeketh it self, and filleth it self, but without Substance, and then it entereth into it self, and seeketh it self even in the Abyss, and then the first Becometh found, out of which it becometh generated.

304.

But being it is bare and raw without Substance, therefore it is put *back* or home to the Fire, for it putteth it self therein, and is in the Fire a Desiring, *viz.* to seek a Body again, and so the Fire of the *Original* becometh awakened.

305. And hereby apprehend we the last judgement in the Fire, and the *Resurrection* of the Flesh, for the *Turba* in the Fire, desirous of the Body which it hath had, was broken in the limit; and its desiring, was the Bodies Life, *viz.* the *Soul*.

306.

Therefore being the Fires are TWO, the *Turba* also must be apprehended in a twofold Form or Kind, *viz.* in a corruptible Body, and in an incorruptible Body, one in the fierce wrathful Fire, and one in the Light Fire, wherein or where-
by

by we understand God's Body, and in the fierce wrathful Fire, the *Earthly Body*, which the *Turba* corrupteth or breaketh for it findeth its Limit.

307. Therefore now the *Eternal Fire* in God's Eye, is, to be understood, both the fierce wrathful, and also the Light-Love Fire: And we give you to understand, that the Spirit without a Body, must remain in the fierce wrathful Fire, for it hath lost its Substantiality, the *Turba* hath swallowed it up in the Fire.

308. But the Spirit with a Body, which the *Turba* is not able to devour, remaineth Eternally in the Substantiality in God's Body, wherein his Spirit standeth; viz. the Body in the Love of God, which is the *hidden Man*, in the Old Adamical, which there hath Christ's Flesh in the corruptible or *fragile Body*.

309. Thus we understand the Soul to have an awakened Life out of God's Eye, whose Original is in the Fire, and the Fire is Life; and so if it goeth not out from the Fire with its Will and Imagination into the Light, viz. through the fierce wrathful Fire into Death into the *Second Principle* into the Love-Fire, then it remaineth in its own *Original Fire*, and hath nothing but the

Turba

Turba for a Body, viz. the astringent Force Wrath, a desiring in the Fire, a consuming and a hunger, and yet an Eternal Seeking, which is the Eternal Anguish.

310. But the Soul which with its desiring will, entereth into it self, and in its reason, that is, in its desiring, *sinketh down*, and seeketh not it self, but God's Love, is in its Fire as it were *dead*, for its will which awakeneth the Fire, is dead to the mere Life, and is gone out from it self, into the Love-Fire; that Soul is fallen home to the Love-Fire, and hath also the Lover's Body, for it is entered thereunto, and is a great Wonder in *God's Body*, and is no more it self, for it hath killed its self, and so its *Turba* also is as it were dead, and the Love-will filleth or satiateth the Fire of the Original, and therefore it *liveth* Eternally.

311. But those Souls which have awakened the *Turba*, they have lost the Image: for the *Turba* hath swallowed THAT into it self, and therefore those Souls get or acquire in the Anger and in Hell, *Beastial Images*, according as the *Turba* is in them, *Lucifer* got a Serpents Image, all according as the Will or Mind hath here been *figured* or framed, so it standeth then naked and apparent. G 4. 312.

312. For, the fierce wrathful *Turba* seeketh continually the Image, and finde it not, therefore it figureth or frameth the Image according to the *Will*; for the earthly Desire sticketh in the Will, and such Image standeth now in God's Wonders, the Eye of the fierce wrathful Principle.

313. And here we understand the eighth Form to be the *Turba*, which seeketh the Image, and if it findeth the *Limit*, it breaketh it, and goeth into it, and seeketh further into it self, and findeth at last the *Abomination* of that, which the Soul hath done here in this life.

314. And then we understand here, the Fire which at the End *shall purge the Flood* and the earnest severe Judgement: And we understand how every Fire, will receive its *Substance* from the *Turba*, and what that is.

315. Where then the Fire, will swallow up the Earth, and draw the Elements with the *Wonders* in them into the Beginning, where then the First will be again and the Elements in *One*; And every thing will set forth its wonders there, every thing in its own Fire, into which the Will is entered.

316. Let this be said to you ye Children

Men, it concerneth you, for *No Beast* come out of the *Eternal Beginning*, but of the *Model of the Eternal*, and in *Spirit* reacheth not the *Eternal*, as the *Soul of Man* doth.

317.

Also the corrupt or perished *Body*, cannot possess the *Eternal*, it is fallen home back to the *Turba*, but the *New Man* generated or born in *God*, will possess the *Eternal*, for it is gone forth from the corruptible, and hath put on *God in Christ*, which hath *God's Body* in the *Old Body*.

318. The earthly source or fountain of all quality, the *Turba* taketh that along with the outward *Body* from the *Earth*, remaineth with the *Earth*, but the will taketh its Substance doings or works along in itself, for they stand in the *New Body*, and follow after it, therefore a *Man* should consider what he doth in this *Life*.

The Ninth Form of Fire.

The great earnest Severity.

319.

Thus we understand that all proceedeth out of the *Beginning*, and so one goeth out

of the other ; and we understand, how the *Fire* is a cause of the Life, and how the Life divides it self into *two* parts, and yet breaketh not ; but only the outward Life which falleth home back to the *Turba*, which breaketh or destroyeth it ; therefore we ought to consider, *wherein* it is that the Eternal Life consisteth, what its preservation is, that the *Body* breaketh not for *Substantiality* hath a beginning.

320. And yet we can say with good ground, that no End is therein ; for it must have a Ground, else it belongeth to the *Turba*, which findeth the Limit : the Eternal *Body* must stand in *no* Limit, but be free in the Abyss in the Eternal *Nothing* ; else there would be another substance or thing again in that substance or thing, which would cut that assunder and make a *Limit*.

321. It is said before, how all must go or pass quite through the Fire, that will endure Eternally, for that which remaineth in the Fire, the *Turba* taketh that there is no spirit created in the Fire, that it should remain in the Fire.

322. Only the *Turba* hath captivated many of them, but not from or by God's will or purpose ; for God's will is on

Love

we; but the *Turba* is his *Anger*-will, which hath with its vehement hunger, sought a great Kingdom of its Manifestation or Revelation into his wonders; viz. the Devils and wicked Souls of Men.

323.

But being the Eternal Life standeth in *seekness*, and hath no Death nor *Turba* in: Therefore we must needs say, that the Soul and Spirit, stand not in the *Turba*, especially the Souls Body, else the *Turba* would break or destroy it.

324. To be understood as above mentioned, thus; that the Will in the Anguish-source or quality, in the Fire, understand the Souls Will, sinketh down into it self, viz. into Death, and *should not* live in the Fire, and then that very Will falleth into another will, viz. into the Beginning; or to express it better, into the *Free Eternity*, into the Eternal Nothing; where there is no source or quality or *pain*, nor nothing that *can* either give or receive it.

325. But now there is in the sunk-down will, no dying, for it is gone out from the fiery *Beginning* in the Eye, and so bringeth its Life into another Principle, and dwelleth in the *Liberty*, and yet hath all Forms of the *Essences* out of the Fire in it self,

self, but *unperceptibly*, for it is gone quite out from the Fire.

326. Therefore its Life of its Essence are in the Liberty, and is also desirous and receiveth in the Desiring into its Essences, the Power or Vertue of the Light which *shineth* in the Liberty, that is, Power or Vertue without *Turba*: for that Fire only Love; which consumeth not; but continually desireth, and satiateth, so that the will of the Soul *attracteth* a Body.

327. For the Will is a Spirit, and the Soul is the great Life of the Spirit, which upholdeth or preserveth the Spirit, & thus the Soul becometh indued with Power and Vertue, and dwelleth in *Two* Principles, as God himself doth; and according to the outward, in *Three* Principles and is the Similitude of God, the inward

328. The inward Water in the Spirit of the Soul, is the Water of the Eternal Life concerning which, Christ
** John 4.14. saith, * Whosoever drinketh of the Water that I give him he will never thirst more; this is that Water.*

329. The Substantiality of the Spirit, which becometh put on to the Soul, is Gods.
 Christs

John 6. 56. Christs Body; concerning which, he saith, † *Whosoever eateth my Flesh and drinketh my Blood, continueth in Me, and I in Him.*

330.

But the right true Life in the Light of the Majesty in the Ninth-Number, is the *Virgin Tincture*; it is a Fire, and yet not a Fire, it burneth, but consumeth not; it is the Love, the Meekness, the Humility, this is God's *Life*, the Holy Souls Life, an incorruptible Life; and an unsearchable Life, for it standeth in the *Abyss* in it self, there is a *Center* therein, which Center is the First Life, and yet it doth not comprehend it, as the Fire doth not comprehend the Light.

331. Thus the Ninth Number is the Life in the Fire of God, and is called the Life in the presence of the Number Three; is an *Angel*, which standeth before the Cross to or for God's Deeds of Wonder, and to or for the *Manifestation* of the Heavenly Honour and Glory.

The

The Tenth Number and Form of Fire
The Gate into the Holy Ternary.

332.

We know in Reason, that where there is a Root, therein also is a desirous will, *viz.* the Noble *Tincture*; which drive upwards and forwards, and seeketh a Similitude according to its Form.

333. The *Tincture* is a Virgin, and known or apprehended in God's *Wisdom* in the Wonders; It is no *Genetrix*, but an opener or manifestor of the Wonders which stand in the Wisdom, it seeks no Looking Glass, but meerly openeth or discovereth the Essences, that so a total Similitude may generate or produce it self out of the Essences, it driveth the Twig or Branch out of the Tree.

334.

This we understand as to Angels and Souls, which are proceeded out of God's Essences, out of the *total* Tree, the Angels out of *two* Principles; and the Soul with the Body of the outward Life out of *Three* Principles: And therefore Man is highly dignified than the Angels, if he continue in God.

335. An

335. And in the Tenth Number upon the Cross, are the Angels and Souls awakened, and become corporised in the Heavenly Substantiality, although the Tenth Number belongeth to the place, between the Fifth and the Sixth; but in a Globe, to be understood so, that the Heart is in the midst in the Center, which is God's Heart, that is, God's Word, the Power and Vertue in or of the whole Tree, as the Kernel or Pith in the Wood, hath the Essences, Vertue or Condition of the whole Tree.

336. Thus God is a Spirit, and the Word is his Heart, which he speaketh forth out of himself Powers or Vertues and Wonders; therefore *Isaiah* calleth it, *Wonder, Council, Power, Isa. 9. 6.* Prince of Peace, viz. a Pacifier of the Anger, and an Eternal Power of Wonders, a Counsellour of the *Genetrix*.

337. For the Word upholdeth or preserveth the Center of Nature, & is a Heart and Lord of Nature, it is the *Genetrix* in God's Eye, a Giver of the Power and Vertue, and the strength of the *Omnipotence*: it holdeth the Fire-Center captive with the Love-Fire, so that it must be dark in itself, and the Word hath only the Light-Life.

338. We

338. We cannot apprehend the *Tent* Number any otherwise, then that it is *Cross*, and is the Original of the Substance of all Substances; which Substance parteth it self into *Three* Beginnings, as above mentioned, whereof each hath its Substance and are in one another, and have no more than *one* Spirit.

339. And in the middle of the Point the *Center*, which is the Cause of the Life and in the *Center*, is the Light of the Majesty; out of which the *Life*, as another Principle, existeth, out of which the Tree of the Eternal Life hath ever continually grown from Eternity, and the Twigs or Branches grow out of the Stock.

340. Which are the Spirits of Angels which indeed have not been *corporeal* from Eternity, but the Essences or Qualities have been in the Tree
 * Or Representation. and their * Image hath been † discovered, & have
 † Shone forth. appeared in the Virgin & the Wisdom from Eternity: for they have been a * Figure from Eternity in the Tincture, yet not Corporeal, but *Essential*, without Corporisation

341. And therefore this is the greatest wonder that the Eternity hath wrought, that it hath created the Eternal into a *Correal Spirit*, which no Reason apprehendeth, nor no Mind findeth, also it is not thoroughly searchable or fathomable to us.

342.

For, no Spirit can *thoroughly* search out orathom it self, it seeth its own deep very well even into the Abyfs; but its framer or moulder it comprehended not, it beholdeth him well, and searcheth into him, even to the Abyfs, but yet it knoweth not its making, all *that* is hidden to it, and nothing else.

343.

For a Child knoweth its Father and Mother well, but knoweth not how his Father hath made or begotten it; it is also as high in *Degree* of Nature as its Father; but it is hidden to it *how it was* in the Seed; and though it search that, yet it knoweth not the Time and Place, nor did not; for it was in the Seed, in the Wonder; and in the Life a *Spirit* in the Wonders.

344.

And here it is forbidden us to search further, and commanded us to rest from it and to be silent, for we are a *Creature*, and should.

should speak so far as the Creature reacheth, both in the inward and outward, body and soul, in God, Angels, and Men and Devils, also in Beasts, Fowls, Worms in Leaves and Grass, in Heaven and Hell: all this we can search, only our own *Making*, not.

345.

Yet of that, we know the *Fiat*, and know how we are made, yet we know *not* the first moving of God to the Creation: The making of the Soul, we know well, but how that which hath stood *fixt* in its Substance from Eternity, is become *moveable*: of that we know no ground, for it hath nothing, that hath stirred it up, and it hath an Eternal will, which is without beginning and unchangeable.

346.

But if we should say, the Angels and Souls, have been from Eternity in the Spirit; the *Propagation* of Souls will not permit that, as it is before our eyes; Therefore this is God's Mystery alone; and the Creature should continue under God in *humility* and obedience, and not elevate itself further; for it is not altogether a God himself is.

347. God is a Spirit from Eternity
without

without Ground and Beginning; but the
Suls and Angels Spirit, hath an *Original*,
and standeth in Gods hand, the Third Num-
ber, hath the casting shovle, and purgeth
his Floar; Only Patience and Humility in
obedience is requisite, else it *availeth no-*
ing to be or exist from God: The Devil
as also an Angel, yet his highmindedness,
groweth him notwithstanding into the
darkness: Let none climbe up *above* the
cross, else he falleth into Hell to the De-
vil.

348. God will have Children, and not
ordly ones about him; he is
Lord and none else, * *of his* * *Joh. 1. 16.*
fulness have we received, out
of his Essences are we born or generated,
we are his right and true Children, *not* step-
children; of a strange Looking-Glass, also
not *only* a similitude, but children; yet the
body is a similitude, and the Spirit is a si-
militude according to God's Spirit, but
the right and true Soul is a *Child* born or
generated out of God.

349.

* *God's Spirit giveth witness*
to our Spirits, that we are God's * *Rom. 8.*
Children, not in that kind as *16.*
Babel makes a rumbling noise,

which

140 *Whence the Soul existed* Quest.

which so would fain be God upon Earth

350. No, but our selves are Childr
begotten of God's Seed, our heavenly B
dy is out of or from God's *Body*, whi
the holy Soul *carrieth* about it, hidden
the Devil and to the Old *Adam*.

351.

Therefore beloved Brother in God
Body, know this clearly, and it is our An
swer, upon your first Question; *Whence the*
Soul *originateth*:

352. *Viz.* It *originateth* out of God
from Eternity, *without* Ground and Num
ber, and continueth or endureth in *its Eter*
nity: But the beginning to the moving
the Creature, which is done in God, tha
should *not* be mentioned.

353. Only we give or offer you this
that the Number Three hath pleased de
lighted or longed to have *Children* like i
self, out of it self, and so hath revealed c
manifested it self, in Angels & in the Sou
of *Adam*, and passed or transmigrated int
an Image, as a Tree which bringeth fort
Fruit, and generateth a Branch out of i
self; For that is the *right manner* of Eter
nity, and no other.

354. It is not a strange or differen
thing

tag, but *one* Looking-Glass out of the
 other, one Substance out of the other, and
 to seek the Beginning, and is all a Won-
 der.

355. This is the entrance, and we
 could but in *brief* give you summary An-
 swers upon the Questions, because you see
 in this description clearly all your Questi-
 ons, Answered; yet to pleasure and accom-
 modate the simple, and such as have not
 other knowledge, we will go through with
 them particularly.

The

The Second Question.

What the Soul is in the Essence, Substance, Nature & Property.

I.

TH E Souls *Essences* are out of the Center of Nature, out of the Fire, with all Properties of Nature; All the Things Principles lye therein; All whatsoever God hath, or can do, and whatsoever God is in his Number Three, that, the Soul in its *Essences*, as a *Branch* out of the Power and Vertue of the Tree, its Substance is heavenly created, out of the heavenly Divine Substantiality.

2. But its Will is *Free*, either to sit down in it self, and to accompt it self Nothing, but to sprout as a branch out of the Tree, and to eat of God's Love, or climb up in its Will into the Fire, and its own Tree of it self, and of which forever it eateth, of that it gets Substantiality; viz. the Body of the Creature.

3. Its *Nature* is the Center it self, with Seven Spirits to generate or propagate with; It is a Total Substance out of A

Su

2. *What the Soul is in Essence, &c.* 143
stances, and a Similitude of the Num-
ber Three, if it be in God ; If not, it is the
Similitude of *Lucifer*, and of all Devils ;
Furthermore according to their Proper-

.. Its *Property*, was in the First Soul
created according to *both* Mothers, upon
which followed the Command, and the
Temptation, that it should not suffer it self
to Lust to Eat of Evil and Good ; but of
heavenly Paradisical Fruit only, & should
with its Will & Property be directed and
ordered to be in God.

5. But all *Properties* lye in it ; it may
be taken and let in what it will, and what-
ever then it awakeneth and letteth in,
it is acceptable to God, if it stand con-
verted with its will into Humility, and in-
to *Obedience* into God's
love; then may it do what
wonders it will, it stand-
eth or serveth all to Gods
honour and Glory.

* *All outward
Works are the
Wonders of God
in this World.*

The

The Third Question.

How the Soul is created to the Image of God.

I.

IT is clearly shewn, that the Number Three, with all the *Three* Principles hath pleased or longed to have a Total *Similitude* in Substance and Property, according to the Substance of all Substances.

2. And the pleasure or longing to have that, hath become *awakened* in Gods Heart as a Great Wonder.

3. And that awakening was the *harsh* astringent *Fiat*; *viz.* the desirous attraction, which hath drawn out of *ALL* in *ONE*, and is become an Image according to the Similitude of God; according to Heaven and this World, and also according to the Anger-World; It hath created a *viz.* the Total *Fiat*, *in verbo Domini*, in the Word of the Lord, out of Gods, and out of the Anger-Kingdom.

4. And as there is *nothing* higher than the Soul, so there is nothing that can beget it, for all is under it and in it; it is a child

Quest. 3. *How the Soul is created, &c.* 145
of the Total Substance of all Substances :
Thus it was created.

The Fourth Question.

*What the Breathing in of the Soul is,
and when it is done.*

I.

Very Spirit without a Body is raw or
void, and knoweth not it self : there-
fore every Spirit desireth a *Body*, for its
food and for its habitation.

2. Now being God had before the Soul
created the *Third Principle*, as a Looking-
Glass of the Deity, therefore was the Look-
ing-Glass clearly appendant to the Eter-
nal, for it was generated out of the Eter-
nal Wonders, and so created : Therefore
the Third Principle *would not* leave the
Soul free, being it also was created out of
God's Wonders, and stood in the Begin-
ning as a *Figure* in God's Wisdom ; and
desired, seeing it was material, that it also
might have a *material* Similitude in or on
the Soul, & so stirred up in the Souls Crea-
tion, also its Spirit, together in the *Fiat*.

3. And there was the outward Image

H

according

according to the Spirit of this World, *la*
hold on by the outward *Fiat*, and became
 Body created out of the Earths *Matrix*,
 Meseh a Mixture, a Red Earth, consistin
 of Fire and Water.

4

And the Heavenly *Matrix* longed al
 after the Soul, and would that the So
 should bear its Image, and with the B
 dies creation laid hold of its own *Fiat*, an
 did create *before* the earthly *Fiat* created
 that was the First, for out of the *Cent*
 of the Word, went the *Fiat* forth with t
 Word: thus was the *Third Principle* Cre
 ted in the *Second*.

5. The Virgin-Wisdom, surround
 the Souls Spirit *first* with heavenly Su
 stantiality, with heavenly Divine Fles
 and the holy Spirit gave the he
 venly *Tincture*, which made heaven
 Blood in the Water; as
 * *Three-fold* our * *Third Book* is men
 Life. oned at large.

6. Thus stood the inward Man in He
 ven, and its Essences were Paradisical,
 glance in the inward Eye, was Majesty,
 incorruptible Body, that could understa
 God's and the Angels *Language*, the La

age of Nature, as is to be
 en in *Adam*, that * *he gave* * *Gen. 2. 19,*
all Creatures their Names, 20.

every one according to its Es-
 sence and Property; he stood thus in the
 outward Image, and yet knew not the out-
 ward Image by Experience, as indeed the
 outward Body hath no apprehension.

7. † In this Twofold Bo-
 dy, which was created on the
 Sixth Day on the Sixth hour of
 the Day, even * *in the Hour*
when Christ was hanged on the
Cross, was the Kingly or
 Royal Soul, after the finish-

† *Note the*
Hour when
Christ was
hanged on the
Cross.

* *Mat. 27. 45.*
Mark 15. 33.

ing of the Body, breathed in by the holy
 Spirit, into the Heart, into the holy Man,
 to its Principle; like an awakening of
 the Deity.

8. The Third Number, hath moved it
 self with the Souls breathing in, for it was
 on the Center in the Seed, as a sprout of
 the springing of the Essences; thus it was
 breathed in into the inward Center, into the
 inward Man, into the Heavenly Heart-
 blood, into the Water of the Eternal Life,
 with all the two inner Principles.

9. And the Outward Spirit, viz. the
 Air, with the total outward Principle, with

Stars and Elements *hung* to the Inward and the outward Spirit breatheth into his life, together also with the

* *Gen. 2. 7.* Soul; * *through the Nostrils* into the Heart, into the outward Heart into the Earthly Flesh, which yet was not so Earthly; for it became corporeal out of the *Matrix* out of the seeking out of which the Earth came to be.

10. Thus the Holy Spirit rode upon the Souls *Chariot* upon the Inward Majestic Will, and moved upon the Water; for the Water comprehended him not, therefore he moved upon it and in it, it is as one; and the Soul did *burn* or flame out of the Heart-blood, as the Light out of the Candle, and went through all the *Three Principles*, as a King over his Country Dominion.

11. It could potently rule over the outward Principle, if it were with its will *entered* again into the Heart of God, in the Word of the Lord.

12.

Also the Source or Quality of the fiery Wrath did thus together press in with Breathing in; *viz.* with the *Original* of the Soul.

13. And the Soul could not otherwise continue

Quest. 4. of the Soul is, &c. 149
continue to be God's Image, unless
it continue in *Humility* and Obedience,
and incline or set its will into God's Will;
wherein it was an Angel and God's Child,
and there was great danger, for a Creature
to over-power two Principles, viz. the
Angry, and the Outward, which was gene-
rated out of the Anger.

14.

Therefore its Temptation, was not the
biting of an Apple, and hath endured
a few hours only, but *Forty Dayes*, so
long as *Christ was tempted in the Wilderness*,
and even by all the Three Principles, and
Israel in the Wilderness, when Moses was
Forty Dayes upon the Mount; when they al-
most stood not, but made a Calf.

H 3

The

The Fifth Question.

How the Soul is peculiarly formed and fashioned or framed.

1.

Vhen a Twig or Branch groweth out of a Tree, then its Fasten-
on or *Shape* is from the Tree, it is not to the
Stock or the Root, but yet its Form is like
the Tree ; So also when a Mother breedeth
a Child, it is an Image of *her*.

2. And that cannot otherwise be, for
there is nothing else that can make
otherwise, unless it be fallen back home to
the *Turba*, which often awaketh a Mon-
ster, according to the Spirit of this World
according to its beginning or inceptive

Maker, viz. the Moon

* Or a *Menstruous*
Monster.

where, the *Fiat*, maketh
a * Moon-Monster
the *Turba*.

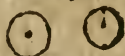
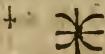
3. Thus we are to apprehend and know
in what *Form* it is, *viz.* of a round *Glob*
according to God's *Eye*, through which the
Cross goeth or pierceth, and parteth it se
in

into two * parts, viz. into
two † Eyes, which stand
back to back, as we have
made the Figure above
with a twofold † Rain-bow,
where the Cross goeth or
passeth through both, and
in the midst between the
Bows, one Arm or Point
of the Cross reaching up-
ward, which signifieth a
sprout through the Fire,
through the Anguish, viz. through Death;
and yet it is no Death, but an Exit out of
itself, into another source or fountain
of life, where it standeth thus before the
two Bows in the midst as a sprout out of the
Cross.

4. And the Arm of the Cross at the
right hand, signifieth its Spirit, which en-
treateth into the Light of the Majesty; and
atteth on to the Soul, viz. to the Center;
divine Substantiality.

5. And the Arm at the left of the Cross,
signifieth its Original in the Fire, and
holdeth or containeth in it the first Princi-
ple; that it belongeth to the Father, and
standeth in the Original Eye, in the strong

* Or halves: The
halves set for-
ward are two Eyes,



† As two Halves
of one whole
Circled Rain-
bow.

* Or two Rain-
Bows.

and *stern* power and might ; as a Lord and Potentate or Ruler of Nature.

6.

And the *under Part* or Arm of the Cross signifieth the Water, *viz.* the Humility the Death, so to resemble it, that it should not rule in Fire, nor kindle that, but sink down in it self and *under* it self, before God's Majesty; and account it self as dead in its will, that God might live in it, as the holy Spirit conduct its Regiment Government ; that it may not do what the Will of the *Turba* in the Fire, willeth but what the Will in the *Light* willeth.

7. Therefore should its Will sink down under it self, into the meek *Humility* before God ; and so it goeth out from the *Turba* of the Fire, for its Will is not therein and so also there can no Imagination be acted out of which, that Looking-Glass can be born or generated, so that it can behold and apprehend it self experimental in the Fire, that it is *Lordly*, whence it becometh proud, arrogant or stubborn, and will rule it self in or according to its own might or power ; as *Lucifer* did, and *Adam* in Paradise.

8.

Understand us aright, thus ; The Soul is

Quest. 5. peculiarly formed, &c. 153
itself, is a *Globe*, with a *Cross*, with two
eyes, one Holy Divine, and one Hellish
Wrathful one in the *Cross*; *this* it should
set up, and rule hiddenly through the An-
gish, viz. through Death in the Second
Principle therewith in the Love.

9.

And if it conceiveth or apprehendeth the
Love, then is the fierce wrathful Fire as
were dead, and imperceptible: But it is
the Joy-Life of Paradise, else in the Meek-
ness would be no Life and Government or
Dominion, if the Fire did not give it self
thereinto; but it would remain the still
Eternity without Substance, for all and
every substance or thing existeth in the
Fire.

10.

And thirdly, the Soul is formed, accor-
ding to the Total Body with all its Mem-
bers.

11. Which understand, thus; The Soul
is the Stock, viz. the Root, which appear-
eth like the Center of the Number Three,
as an Eye a Globe a Cross; and then its will,
which originateth out of the Eternal Will,
is a Spirit, which the right or true Soul
hath in its power, and that Spirit openeth
the Essences in the Fire and Water.

H. 5.

12. So.

12. So that its whole Form appeareth like a Tree with many Twigs & Branches and is distributed into all the Branches of the Tree.

13. Which is thus to be understood, the Spirit distributeth them into the whole Body, understand in the Tincture, into all the Members, they are all its Branches, it appeareth in its Spirit no otherwise than as the whole Man with all Members.

14. And herein it is also the right true Image of God: for the Holy Spirit dwelleth in the Spirit, if it be true and faithful; if not, the Devil dwelleth therein; to whichsoever it giveth up itself or inclineth itself, whether to Covetousness and High-mindedness, or to Love and Humility that's own it is.

15. But if it persist in A.
 † Or Goodness. domination and loseth † God, then it loseth the Cross, and its Eye is a Hellish Eye, whereby the Turba introduceth the Form Shape and Model of an Abominable Beast into the Eye, into the Will and Spirit.

16. Therefore did Christ † Mat. 12. 34. call the Pharisees † Serpent. and Generation of Vipers, for so stood their Figure before him, in their Spirit.

Spirit, in respect of their Pride State and Covetous Will, that they would be Lords, and not Servants of God in Love and Humility.

17. And thus also standeth the Figure of Antichrist in *Babel*, as a *Dragon with Seven heads*, which are seven Spirits, upon which a *Hypocritical Spirit* rideth in Mans Image, and into the Abyſſe, it will needs be an Angel, and yet is a Monster, in respect of a righteous Child of God; it beareth the Name indeed, but its Heart is that Beast in the *Revelation of John*: It would have God and the Devil too, and therefore is such a Monster, as is like a Man, and yet hideth the Devil in and under it self.

18. O Child of Man, fly away, the door is open, the *Turba* is come, which will destroy the Image; if you will not go away, you must along with it; there is neither counsel nor remedy, but only to seek the right and true Image in the *Love*, or else there is nothing further to be expected but necessity and calamity and death, saith the Spirit of Wonder.

19.

This now is our direct Answer; That the Soul in the *First Principle* according to the Original, hath the Form of an *Eye*, and yet

two-

twofold like a Heart, wherein the Cr
standeth.

20. And in the *Second Principle* it is Spirit, and a total *intire* Image, such a on
as the outward Man is.

21. And in the *Third Principle*, it is Looking-Glass of the *whole World*, all b
eth therein, whatsoever is in the Pote
tiality of Heaven & Earth, even the Pro
perties of all Creatures: for that Looking
Glass is as the Firmament and the Star
and Constellations.

22. It is such a Crown as that, and there
in standeth the *Outward Mans* Number
the end and termination of his Life, witha
Prosperity and Adversity, if the outward
Life be ruled by the Spirit of this World.

The Sixth Question.

What the Ability or Potentiality of the Soul is.

I.

It is apprehensible to us ; that whatsoever cometh out of the unsearchable profundity, and is the Ground of itself, that it is able to do all things ; for it is its own Substance, and maketh it self.

2. And though indeed the Soul be a Twig or Branch sprung out of this Tree, that it is now come into the Being of a Creature, and is its own ; it is now an Image of the whole, and a Child of the whole ; for when a Child is generated or born, then is the Mother and the Child two, they are two persons ; but whilst it is in the Seed in the Mother, then the Seed is the Mothers, and the Mother hath Dominion over it ; for when the Child is generated, then it hath its own life in it self, and hath the Center of Nature in its own Form, it ruleth not only in it self, but also externally without it self, in whatsoever Seed.

4. Understand us aright, thus ; Gods Spirit & the Souls Spirit are *two* Persons, each is free from the other, and yet they stand both in the first Beginning, each by its will.

5. But now it is right and just, that a *Child should be obedient to the Father*, upon forfeiture of the Fathers Inheritance ; the holy Spirit was the Souls work-master, and had created it, to *that* should the Souls Spirit be obedient, upon loss of the holy Spirits inheritance, *viz.* of the DEITY.

6. And though much might be written, yet it is very dangerous, in respect of the false or wicked *Magia*, for if the false or wicked spirit *knew* it, it would practise Witchcraft therewith.

7. Therefore we will so speak, that it may be well understood by the *Children*, and reserve the full or plain speaking only for the Children, for it is not good to write *that*, seeing a Man knoweth not who will be the Reader.

8. But to the wicked and ungodly, we say, that *they* belong to the Devil, and shall have no part in our Writings, we shut them out with a thick wall or enclosure, and strong fortification or bullwark, *that they may be blind*, and not know our Spirit.

We would not set the Serpent therein.
 Their will and mind is gone out from them,
 therefore shall they not know us, though
 we carry us in their hands, there is a fast
 set upon it.

9.
 Christ saith, * If ye have
 Faith as a grain of mustard * Mat. 17.
 seed, then ye might say to the 20.
 mountains, be ye removed and
 cast into the Sea; that is not an empty void
 word, without truth and effect.

The First Power of the Soules Will.

10. The \dagger will if it go
 strongly forward, is Faith; \dagger The strong
 frameth its own * form in desire is faith.
 the Spirit; it hath also the
 might or Power, that it can * Or Repre-
 form or frame another Image sentation.
 in the Spirit, out of the
 Center of Nature.

11. It can give to the Body another Form,
 according to the outward Spirit, for the In-
 ward is Lord of the Outward, the outward
 must be obedient to it; & it can set the out-
 ward in another Image, but not permanent.

12. For Adams Soul had let in the Tur-

160 *What the Ability or Potentiality Qu*
ba of this World, so that the *Turba* it
seeth a strange Child, is suddenly upp-
most, and breaketh or *destroyeth* it; only
continueth so long, as the Inward Spirit
can tame and over-power the Outward.

13. And this Form Kind or Manner
Power, is called, *Nigromancy*, a transfor-
mation or changing, where the Inward do
over-power the Outward; for it is nat-

ral, as we consider, that wh

* 1 Cor. 15. * *we shall be changed*, it
51. done by that very *Turb*
which hath the First *Fiat*.

14. For the Body is *Sulphur*, and stic-
eth in the *Tincture*, and the Spirit con-
ducteth the *Tincture*; therefore now if th
First willeth therein or conanteth theret
viz. the Soul, then can the Spirit of th
Soul, make another Form or Manner
Image in the *Sulphur*; but the Devil mis-
eth himself readily therein, for it is th
Abysses Wonder, wherein he is Lord.

The Second Power of the Souls Will.

15.

Also understand us, thus; The earnest
will, which otherwise is called Faith, can
with the Spirit do great things: the Will
can set or put the Spirit into another Form

Condition, which is thus : If the Spirit were an *Angel*, a Similitude of God, that the Will can make of it proud or † stubborn *Devil*, † Stoltyen, and also of a *Devil* an *An-Obstinate*.
 If it sink down it self
 to Death, into Humility under the Cross,
 and cast it self again into God's Spirit, that
 he may lead it by his government, then it
 sinketh down into the *still* Eternity, quite
 out from the source or quality of Torment,
 into the still or quiet NOTHING, which
 yet is ALL, and then it standeth in the
 beginning where God created it, and the
 word *Fiat* receiveth or embraceth it again,
 which containeth God's Image.

*The Third Power of the Soules Will
 or Spirit.*

16.

And then thirdly, the Soules Spirit, hath
 ability or power, to enter into *another*
 Mans Marrow and Bones, *viz.* into the
Sulphur, and if he be false or wicked, to
 introduce the *Turba* into him ; so far as
 any is not armed with God's Spirit, but
 that he be found *naked* in the Spirit of this
 World ; as is to be seen by the bewitching
 Whores or Sorcerers. *The*

The Fourth Power of the Souls Will.

17.

Fourthly, It hath power, if it be God Child, that it can lead the *Turba* captiv and can pour it out upon the house of th

° *2 Kings. 1.* wicked and ungodly ; °
10. 12. *Elias did with the Fire ;* ar

h *Exod. 7. and* h *Moses before Pharoah*
 8. for it can throw dow
 Mountains & break Rock

18. This is understood, to be, so far a place is capable of the *Turba*, that it hat made the *Anger stirring*, then it can be but if not, and that God's Spirit be in thing; then it cannot be; for *Water* will b poured into the *Fires Turba*, and it is as i were dead, and its ability or power lyet in the dirt.

19. And therefore is the Heaven th middle or *medium*, between God and Hell
 viz. between Love and An

° *Gen. 1. 6.* ger; which ° *Heaven is crea*
ted out of the midst of the Wa

ters, so that the Devil cannot rule with his *Turba*, the *Water* turneth his purpose into scorn and derision ; as therefore the false or wicked *Magia* is

h *Blendung.* drowned in the *Water* with its enchantment & h delusi-
 on. The

*The Fifth Power of the Souls Will
or Spirit.*

20.

Fifthly, The Soul hath might or ability,
it may and can seek or
reach out all Wonders or ^o *Inventions*.
Works, which are in Na-
ture, viz. Arts and Sciences, Languages,
Building, Tilling or Planting, and Destroy-
ing; it can subdue the Starry
Heaven; as ^h *Joshua* commanded ^h *Josh. 10,*
the Sun that it stood still, and 12, 13.
loses the Sea, that it stood
also he commanded the Darkness, and
came; also it can make or ^o *Exod. 14.*
produce the Earthly Life; 21. 10. 22.
as Moses the Lice & Frogs, 8. 6. 16.
so Serpents and other Won-
ders. 7. 12, &c.

21. Also it hath *Death* in its power or
might, that it can over-power that, if it
de upon the Brides-Chariot; it can sub-
due and over-power the *Devil*, if it be in
God.

22. There is nothing which it cannot
subdue: only understand it aright, The
Soul hath such might or ability from its
Original, and such a Spirit it could have
given

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given forth out of it self, if it had not
in the *Earthly Great Turba*, which ne
giveth the stop : unless it be so, that t
holy Spirit rideth upon its *Chariot* ; as wi
Moses, Elias, and all the *Prophets*, wi
Christ and his *Disciples*, also still continu
ly, with the holy *Children of God* : th
have all this Power or Authority, they c
awaken or *raise the Dead, heal the Sick,*
expel all Diseases, it is natural, the Spi
only ruleth therewith, over the *Turba*.

24.

But there is this on the other side to
considered, that the Soul knoweth ver
well what covenant, compact or *agreeme*
it hath with the Devil, and what proprie
or part he hath in it ; it goeth not naked
unless it be so, that the *Spirit of God* con
duct it, so that it hath him for a shield
defence, so that the Devils suttlety *cann*
press or slip into it.

25. It makes no wonder, unless God
Spirit awaken or stir it up, it giveth Go
the Honour and Glory, and *attributeth* th
might & power to him ; it doth as a hum
ble Child, and remaineth standing unde
the Cross, and letteth the Devil bluste
over it, but it self sprouteth in Humilit
and Meekness through Death into the E
terna

eternal Life, and bringeth forth much fruit in patience.

26. Thus the Devil can do nothing to the Soul, it is as it were dead to him; he is with his *Turba* in the Earthly Life, with his helpers and *instruments*, wicked and ungodly Men, make a stir and racket; but he hath only scorn and derision in the presence of God for it, for he is a proud and arrogant spirit, and would fain be above God's Wonders, but an Humility can bind him, or subdue him.

27. In such a manner may every man escape the false and wicked *Magus*, and also the *Nigromancer*; for no power takes hold on them where God dwelleth:

As Christ ^h in ^h Heb. 2. 14.

Death overcame the De-

ath and Death: so also we in Christ; for the Word that became Man dwelleth in us, and in that Word, we can rule over the Devil and Hell, there is no hinderance.

28.

Thus we give you for an *Answer*, upon this *Question*, that the Soul in its original is greatly powerful, it is able, and can do much, but only in that Principle

ciple into which it looketh or stande
is its power and might; for the De
cannot rule over God : Its might
power is not given to it, as a King giv
Might, Power, Authority or Fav
to any, but it standeth in Natures-rig
therefore we are *Children* of the *Omn*
tency of God, and inherit *his* Goods in
Omnipotency.

T

The Seventh Question.

Whether the Soul be Corporeal or not Corporeal.

I.

Thing which is from no Beginning, hath also nothing, that can give it thing; and if it be something, it must be the Beginning in it self, for every spirit dwelleth in the *deepest* Abyſſe of its substance, but if it must make the substance to self, it can dwell in Nothing that is strange to it, but in it self in its *own* substance.

2. When God created the *Soul*, the holy Spirit surrounded it with the *Tincture*; it stood therein, as to one part in it self was raw or red as the glowing of the fire raw or red, and is surrounded with the tincture.

3. As you understand, that from the *Root* the growing existeth, that is a driving of the *Tincture*; which driveth the twig or Branch out from the Root, *viz.* out of the *same* Fire, be it cold or hot.

4. For the Darkness hath a *Cold* Fire, so long till it reach the Anguish, and then it kindleth

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kindleth it self in the *hot*, as is to be seen
in an Herb; if it come into another quality.

5. Thus we give you to understand, that the *Tincture*, is the right and true Soul Body: for the Soul is Fire, and the *Tincture* goeth forth out of the Fire, which the Fire draweth again to it self, and meeteth or *allayeth* it self therewith, so that the fierce wrathful source or quality extinguisheth.

6. Thus the *Tincture* standeth in meekness, and it hath no substance or might or power in it self, but the Water is its might or power, there cometh out of the meekness of the *Tincture*, water to be.

7. For the Fire is desirous, and when there is a desiring of the Original, there is also a finding of the Original, thus the Fire findeth in the *Tincture*, Water, and turneth that into *Sulphur*, according to power or vertue of all the *Seven Spirits* of Nature, that is a Water of Life.

8. For the *Tincture* driveth up into Water as a sprout, and the Fire in the abyss causeth that.

9. Thus is the Water in the *Sulphur*, the *Seven Spirits* changed into the *Mystery*, and the great *Areanum* or Secret

therein, Whatsoever God and
 the Eternity can do : Thus the
 Mystery containeth Two
 Elements, viz. Fire & Water, * *Wondelt.*
 and * *changeth* it self accord-
 ing to Both, viz. according to the Fire,
 so Red, and according to the Tincture,
 so White ; so that a clear shining, or
 Light existeth from the Fire ; so that the
 Soul seeth or knoweth it self, out of which
 Reason and Thoughts exist, and the Mind
 in the Wheel or Orb of the Anguish in
 the Fire, out of which the *Essences* exist.
 10. And thus you see what the Blood is,
 viz. a House of the Soul, but the Tincture
 is its Body.

11. The right or true Soul hath no pal-
 sable Body which is called Soul, but in the
 Tincture groweth the Body in the Sulphur
 of Sulphur, that is, every Spirit of the
 seven Spirits of Nature desireth Substan-
 tiality, which is together Sulphur.

12. For *Sul* is power and vertue out of
 the Light, and *Phur* is power and vertue
 out of the Four Forms of
 Natures Original ; as in ^h *Three-fold*
^h *Third Book* is menti- *Life.*
 oned at large.

13. Thus the *Phur* desireth *Flesh*, th
is a Mixture out of *Fire* and *Water*, and
in the *Tincture* conceived and generated
born.

14. And the *Tincture* is the growing
the *Body*; and the *Fire* is an *Original*
the *Spirit* through the *Tincture*: For in t
Tincture the *Souls Spirit* taketh its *Orig*
nal, which, *viz.* the right true *Image*
gureth according to *God's Image*, that i
according to all the *Three Principles*: t
in the *Fire* the *Soul* is no *Similitude*
God, but in the *Spirit*, it is the *Image*
God.

15. For the *First Soul* was together i
corporated with the *Divine Substantialit*
so that it had *God's Body* in the *Virgin*
Wisdom, in which the *Tincture* standeth
this is the *Angels Image*.

16.

And I give you for *Answer*; that as
what concerns the *Soul* merely and purel
by which we understand not the *Spirit*;
is a *Fire-Globe* with a *Fire-Eye*, and wi
a *Light-Eye*, which turn back to back, a
one within another,

° *A Wheel with-*
in a Wheel.

Ezek. I. 16.

° *the Wheel in Eze*
that can go on all side;
though *Babel* have ma
clea

can another understanding upon it, but blind one without Spirit.

17. But as to what concerns its *Tincture* out of the Light, which existeth out of the Fire and Light, it is a Spirit, where the *Original* of the Soul and of the Spirit, in Eternity cannot separate. ° *Note.*
 Sunder, ° it is an Eternal

AND ; and when the Blood goeth away, and the Body dyeth, then this *Band* continueth in Eternity.

18. The Body, as to what concerns the Soul purely, belongeth not to the Substance of the Soul, they are Two Substances, for the Body is the Souls Looking-Glass and dwelling *House*, also its proper portion, and is also the cause that the meer pure Soul altereth or changeth the Spirit, *viz.* according to the Pleasure or *Longing* of the Body, or of the Spirit of this World.

19. By which then the *Image* in the Spirit becometh *altered*, all according to what is contained in the Will, which the Soul hath framed or contrived, or brought forth out of the *Center*, also out of the Fierce *Wrath* into the Light, *viz.* according to the *Imagination*.

20. And we give you to understand, that the Spirit can alter it self in this Time the Body, which is done *without* its knowledge or apprehension through the Imagination, *viz.* through the seeking Lust Longing Pleasure and Delight, where the *desiring* figureth such a Form in the Soul Will, as the lust or longing Pleasure is, Evil, or Good.

21. And we say, that the pure Soul, *not* corporeal, but there groweth a Body the *Tincture* either heavenly or hellish, and yet it is no palpable body according to outward, but a *Power-Body*, God's Body Christ's Heavenly Body, heavenly Flesh which Christ giveth us to eat in his ^h Testament.

^h *The Lord's Supper.*

22. It is a Body which the *Turba* cannot touch, or apprehend, it is immortal, unfadable, comprised in Nothing but only in the noble or pretious *Tincture*, which is without substance; and this body is to the outward Flesh *incomprehensible*.

23.

But the Outward Spirit, if the Soul do not hinder it, but letteth it in, bringeth the Imagination thereinto, and covereth, veileth or obscureth it, so that another strange

Im. e

Image cometh to be in the Spirit, in the *Tincture*, according to the contents or conjunction of the longing *Pleasure*, or lust, viz.

Covetous of a Wolf, an Envious of a Dog, a Proud of a Horse, Peacock or other beast or living Creature; also of Toads, Adders, Vipers, Serpents, & other Worms or creeping things, *which Image*, God's Spirit, so long as it standeth or continueth so, doth not receive or accept.

24. And therefore Christ saith, *You must be born anew, of Water and the Spirit, if you would see the Kingdom of God*: and therefore God became Man, and brought the divine Image again into the Souls *Tincture*, being it was perished in *Adam*, so that now we must be born anew in Christ, if we will see God.

25. And this is done through the *Imagination* or Faith or Believing, for believing is eating of God's Body: and every Body groweth by eating.

26. And the New-Birth is not in such Manner as *Babel* teacheth, her Matters are only a *Looking-Glass* of the right and true way into God; which Looking-Glass must be broken: For *Moses* his cover or veil is done away, we should see further with clear Paradisical Eyes, under-

stand thus much ye Children of God

The Eighth Question.

*In what Manner the Soul cometh in
Man, or into the Body.*

I.

This Question I understand of the
Souls Propagation; For how it came
into *Adam*, *Moses* telleth you, and it
mentioned above; but because you ask
concerning its Propagation, how it came
into a Child in the Mothers Womb; we
must put on another Habit or Garment.

2. In our ^h Third Part, it

^a *Three-fold*
Life. written very exactly and
large, with many Circumstan-
ces, concerning its Propagation, how *Adam*
was created in an Image; He was Man
and Woman before his *Eve*; he had the
fires and waters Tincture, that is Soul and
Spirit, and should have generated his like
an Image of himself, out of himself, through
his Imagination and own Love; and that
he could have done without disrapture.

3. For, as it is above mentioned, that the

Sou

Soul hath such might or ability, to change the Body into another Form; so it hath also had ability, to generate a Branch out of itself, according to its Property, if *Adam* had stood out the tryal or *Proba.*

4. But being he imagined after, or desired the *Omnipotence*, and let the Spirit of this World into the Soul into the *Tincture*, and the Serpent, and gazed on the earthly Fruit, longing to eat of Evil and good: then also his *Tincture* conceived such an Image, *viz.* a Monster, which was half earthly, thereinto also instantly the *serpentina* insinuated it self, and sought the limit.

5. Thus the noble or pretious *Image* as found in the Earthly, where then Frailty, Corruption and Death Began: and *Adam* could not then generate, for his *omnipotency* was lost.

6. And would indeed for ever have been lost, if the Heart of God had not suddenly with the Word of Promise, turned in self into *Adams* Soul, which so preserved it, that so *Adams* Image must break; and the Soul with the heavenly Body, sink down through Death into the New-Life, where its Spirit became renewed again.

7. Thus *Adam* fell into inability into

sleep, and the other or second Creation began; for, God took the Waters Tincture as in a Twig or Branch out of Adams Soul, and a ^o Half Cross in Adam, and framed a Woman out of it.

8. As ye know that the Woman hath

^h Or Scull. the one half Cross in the ^h Head, and the Man

⊗ ⊗ other; for in the Head, the Brain dwelleth the Soul

Spirit, out of which God hath taken Branch, viz. a Child, out of Adams Soul Spirit, and given it to the Woman, that she should not generate or bring forth Devils.

9. And the Man hath the Fires Tincture, viz. the right true Original of Life.

10. And therefore hath the Woman gotten the Matrix, viz. Venus's Tincture, and the Man the Fires-Tincture; understand, the Woman hath the Light-Tincture, which can awaken no Life, Life standeth in the Fires-Tincture.

11. But now being it could not be otherwise, they must propagate in a Beastly Manner, in Two Seeds; the Man sows Soul, and the Woman Spirit, and is, being it is sown in an Earthly Soyl or Field, conceive,

eived or hatched, after the kind and manner of all Beasts,

12. And yet nevertheless, all the Three Principles are in the *Seed*, but the Inward is not knowable or apprehensible to the Outward; for in the Seed there is no living Soul, but when the Two Tinctures come together, then it is *wholly* in Substance, for the Soul is in the Seed, Essential, and in the Conception or Hatching it becometh Substantial.

13. For, so soon as the Fire is struck up, by *Vulcan*, then is the Soul in the Substance wholly perfect, and presently the Spirit goeth out of the Soul in the Tincture forth, and draweth the *outward* Dominion, viz. the Stars with or by the Air.

14. And thus is an Eternal Child, and hath also the frail or corruptible Spirit with the *Turba* hanging to it; which *Adam* through his Imagination took in.

15. And there the *Turba* instantly seeth the Limit in the Spirit of this World, and will enter into the limit, & then is the *Body* old enough, as soon as the Soul hath its Life, to dye: also many a Soul perisheth in the Essence while it is a Seed in the *Sulphur*.

16.

But you are to observe this, that the

Man hath the Fires *Tincture*, and the Woman the Lights *Tincture* in the Water, viz *Venus's Tincture*, as is to be understood by both their vehement Imagination on towards another ; for the Seed in the Essence seeketh vehemently the Life : the Masculine in the Feminine in *Venus*, and the Feminine in the Fire, in the Original of the Life. As we have very clearly explained it in the ° Third Part, to which we refer the Reader.

17. And we give you for Answer, that the Soul cometh not at all or is breathed in from without into the Body, but the Three Principles, have each of them its *own* workmaster, the one forgeth or striketh Fire in the *Center*, and maketh the *Center* of Nature, and the other, *Tincture* and Fire, and the Third *Mysterium Magnum*, the Great Mystery, Earthly.

18. And yet is nothing new, but the Seed of Man and of Woman, is that very thing, and in the *Mixture* it becometh conceived or hatched, there groweth only a Twig or Branch out of the Tree.

The Ninth Question;

What Manner the Soul uniteth it self with the Body.

I.

THis is explained above, that all the Three Principles are in one another, and they generate a Child like themselves, all stand one in another, till the *Turba* breaketh the Body, and then the Soul standeth in the *inward* Body, *viz.* in God's Body; or if it be false or wicked, it is in the *Turba*, which giveth it a Body according to the Imagination, all according to the *here-acted* or committed Abominations.

2. The Soul standeth in the Blood of the Heart, there it hath its seat and original, the outward Water and Blood mixeth it self, but it doth not wholly captivate the Water of the Blood, but with the Imagination it is captivated.

3. Indeed it naturally captivateth the inward Water, but the Light of the Majesty, together with the Lights-Tincture, it captivateth not, but only through the Imagination.

180 *In what manner the Soul, &c. Qu.*

Imagination; therefore a Child is oft more blessed than one that is old, who has the Devil for an Inmate.

4. But there are not many born holy but only out of or from good seed, where yet oftentimes according to some potent or mighty strong Constellation, a fierce wrathful *Turba* insinuateth it self; as to be seen, that often honest or godly Parents, have evil Children, but God knoweth who are his.

5. This a Man may see by *Jacob* and *Esau*, who strove in the Mothers Womb also by *Cain* and *Abel*, *Isaac* and *Ishmael* and many others.

The

The Tenth Question:

Whether the Soul be Ex Traduce, by Production, and humanely Corporeally propagated, or every time newly created and breathed in, from God.

I.

It is a high Wonder to me, what kind of Understanding & Philosophy the World hath, that it cannot resolve this, though thereby I do not blame you, for I know that such Questions pass among the *Learned*, in the Schools, where Men continually dispute & contend; and their arrogant blindness must needs be a wonder to me, that there is altogether no knowledge of God

** Reason of the Outward Man.*

** Reason.*

2. Here behold your selves ye wise men, what ye are, or *what* ye understand, even nothing at all of the Mystery; how will you then be *Teachers*? a Shepherds Crook were better in your hands, then for you to put on the *Garment* of Christ.

3. O, ye shall give a severe accompt, for *seducing* the World & leading it astray, and

and yet ye boast, and set up your selves, if ye were God, and ascribe to your selves Divine Power & Authority; see what ye do, you shall see *against whom you have killed*; I fear that ye are for the most part you in *Babel*; awake, it is day.

4. But to you my beloved Friend, I answered, that the Soul is *not* every thing newly created and breathed in, but is lawfully propagated, as a Branch groweth out of a Tree; or as I may better render, as a Man setteth Grain or soweth Corn, and so a Spirit and Body groweth or sprouteth out of it.

5. And *this* only is the difference, that the Three Principles are ever *wrestling* about Man, each of them would fain have him, so that many times a wonderful *Turbance*, becometh introduced, while it is yet Seed.

6. But where the Parents, have Christ in Flesh, God's Substantiality in their Souls, so that *Father* and *Mother* are so, there cannot be; for Christ saith

^b *Mat. 7. 18.* A good Tree cannot bring forth bad Fruit; but the *Turbance* cometh with or by ^{*} Reason, in the time get or enter thereinto.

^{*} *Acting according to selfish Reason of the outward old Adam.*

So also ° *an evil Tree can-
bring forth good Fruit* ; that ° *Mat. 7.*
when the Parents are both 18.

and captivated by the Devil, then
an *evil Soul* is sown ; But the Principles
cannot yet judge it, nor the *Turba* can-
do, it is indeed an evil Child ; but CAN,
it convert, through its Imagination, en-
in *Verbum Domini*, into the Word of
Lord.

8. But it is rare, and seldom done, that
of a black Raven a white one comes
be ; yet where it is halfe in halfe, there
may more easily be done, yet it is *possible*
may well be done ; God casteth no soul
away, unless it *cast it self away*, every soul
its own judgement.

9. Observe this ye evil Parents, ye ga-
ther or procure *Money* for your Children,
either or procure *Good Souls* for them, that
more necessary for them.

The Eleventh Question

*How and in What Place the Souls
in Man is.*

I.

A Thing that is without Ground, yet *seeketh* and maketh a Ground it self, hath its original and seat in the *compaction* or comprehension, where compriseth it self in it self, there is the mit in the most innermost, and it goeth forth out of it self, and seeketh forward where then it *maketh* one Looking-Gl. after another, till it findeth the first again *viz.* the unsearchable limit.

2. Thus also is the Soul, it is comprized by God in the *Heart*, and the VVo which compriseth it, was in the Heart, *viz.* in the *Center*; thus it continued in the Figure and Seat, as it was comprised to the *Fiat*, and is so to this day.

3. It dwelleth in the Three Principle but the Heart is its Original, in the Heart therein, in the inward Blood of the Heart it is the *inward* Fire, and in the *Tincture* is its Spirit, which hath a Glimps from the
Fire

2. ft. 11. *How and in what Place, &c.* 185
for it is surrounded with the *Tincture*,
and burneth in the *Heart*.

And the Spirit moveth upon the
Heart in the Pit or *Concavity* of the Heart,
where the two Principles sever them-
selves, and burneth in the *Tincture*, as a
Sunstone-Light, and distributeth it self
farther forth in the whole Body into all the
Members: for the *Tincture* goeth through
all the Members.

5. But the right and true Fire-Smith,
in the Center, sitteth on the *Heart*, and car-
rieth his dominion with or by the Spirit,
unto the *Head*, and hath his carnal house,
viz. the *Mind* and *Thoughts*, and the Five
Prime-Counsellors, viz. the Five Senses,
which exist out of the Five Spirits of the
original, as we have men-
tioned in the * Third Book, † Three Princi-
ples.
s also in the † Second and
in the ° First. ° Aurora.

6. The Soul sitteth indeed in the inward
Principle, but it ruleth also in the outward,
viz. in the Constellation & the Elements,
and if it be not a mymmick Ape, & suffer-
eth it self to be captivated, then it is pow-
erful enough over the outward, and the
outward must suffer it self to be subdued, if
the Soul sinketh it self down into God, and
cometh

186 *How and in what Place, &c.* Quest
cometh upon the Chariot of the Be
again into the outward, that it hath the
ly Spirit for an *assistant*.

7. Then no hinderance from the De
availeth any thing, it destroyeth his n,
and driveth him out, he must stand in sc
and derision.

8. And this is our Instruction and
swer to this Question; that it is not so to
understood, that when a mans Head is
off, and the Blood *runneth out*, and the o
ward Life breaketh, that it hitteth and k
leth the Soul.

9. No, it loseth indeed one Principle
but not the *Substance* of that Principle
that followeth after the Soul, in the *Ti*
ecture in the Spirit, as a *Shadow*, for the ou
ward Substance reacheth *not* the inward
the Soul, but only through the Imaginat
on.

10. Else there is nothing in this Wor
that can touch or kill the Soul, no Fire no
Sword, but only the Imagination
that is its Poyson; for it is Originally pro
ceeded out of the Imagination, and conti
nueth Eternally THEREIN.

The

The Twelfth Question.

How the Souls enlightening is.

I.

WE are to consider, that if the Sun were *taken away* out of this world, then all things would be in Darkness; and then outward Reason might say, we are in *Dark Death*, and in the fierce painfulness of the Cold, and it were so indeed.

2. Now behold, O beloved Mind, consider when thy Body perisheth, then thy Spirit also loseth the Sun; and then how thou wilt be in the Light, and by what means thou wilt see, I offer to you in simplicity for your mind to consider of.

3. A thing, that is in the Eternal Liberty, if it continually *entereth* into the Eternal Liberty, hath no Darkness, for it dwelleth in nothing which affordeth that, it is see, as the Eye of God, which seeth into self by or through the *Substance*.

4. When it imagineth in or according to the Lust, Pleasure or longing after any thing, then the *Will* goeth into *that thing*,
which

which the desirous Pleasure or longing self, maketh, that very *thing* receiveth taketh in the will into it self and overshadoweth it, so that it *dwell* in Darkness, and can have no Light, until it go out again into the Liberty.

5. Thus we give you, earnestly to understand, that in all our matters and *doings* we have no Light, if we enter with the will into that which is done or *acted*, if we

our Heart and Will, * *Or Sacrifice to the Work of our Hands, v. our own Net.* upon Covetousness. Th

Hab. 1. 16. we are in our Souls totally blind, and have no Light in us, but on the outward Light of the Sun, which giveth light to the outward Body; if the breaketh or perisheth, then is the Soul *captivated* with that thing.

6. Understand here; The Souls Spirit and Will, for the stock or stem of the Soul is a dark *valley*, it hath no Light, and if perhaps it lift up & kindle it self, yet it is but a fierce wrathful *Fire-Flash*, and is like the Devil, and cannot attain the *Divine Light* in it self.

7. The Cause is, it hath introduced Abomination into its Will and Spirit, which darkneth the Spirit, and holdeth it *captivated*

in the *Turba*, for God's Light goeth
back again, but forward into the Eter-

. And therefore is God's Eye twofold
in two parts, and standeth
to back; as is shewed
in the * Figure; One
goeth forward into the
Eternity, into the Eternal Nothing,
into the Liberty.



. The other goeth back again into the
iring, and maketh darkness in the De-
g, and therein the Center of Nature,
driveth on to the great *Anguish* and
ipness.

o. Where then the Will sinketh down
in out of the Anguish, through the
kness into the still or *quiet* Liberty, and
bringeth along with it, out of the An-
sh, the fierce wrath of the *Mobility*,
the earnest severe Sharpness.

1. In which Sharpness, the Liberty
hen the will bringeth the sharpness
reinto) becometh a high *Triumphant*
jestick Light, which is called God's
ght, which giveth light Eternally, and
be barred in by nothing, for it giveth
ght in the Eternal Liberty, and desireth
hing more.

And

12.

And now if thou earthly Man should think, that God would *receive* thy Spirit into his majestick Light, whilst thou inducest Abominations, *viz.* Covetousness which hath pride and state, which is Fire-Life of Covetousness, into thy nature then thou wouldst thereby *darken* God's Majesty, and thy will and spirit, would stick still only in thy Covetousness, would burn with the fire-source or quality of the Soul, in the glance of a looking-glass, *viz.* in pride or state, and could *not* reach or attain God's Majesty.

13. And if thou didst sit in the Cross the holy Number Three, and wert surrounded with all the holy Angels, yet thou couldst but sit in the darkness, and thy spirit would give Light only into the Looking-Glass of *that* substance or thing, which thou thyself hast *introduced* into the Spirit.

14. Therefore now if the Soul with its Spirit in its Image, will behold God, and see into God's Majesty and Eternal Light, then must it in this world go *two* ways; and then it will retain the Eternal Beauty, *viz.* God's Image, as also the outward Life, together with the Earthly Body, and will introduce the Wonders for which it hath created it in the outward life, which

Enlightening is.

Quest. 12.

shall *awaken* in the outward life, even
of *them* into the inward life, and eter-
nally rejoyce it self *therein*, and have them
Looking-Glass, and the right and true
is as followeth.

*highly pretious Gate of the Mor-
ning Redness or Aurora.*

15.

Behold thou beloved Soul, if thou wilt
see God's Light, and *see* with God's Eye,
wilt also have the Light of this world,
nourish thy Body, and *seek* the Won-
der of God, then do it as God himself
do it.

16. Thou hast in thy Soul *Two Eyes*,
which are set back to back one of another,
one looketh into the Eternity, and the other
into Nature, and goeth alwayes on
and seeketh in the *Desiring*, and ma-
ke one looking-glass after another, let it
be so, it should be so, God would have it

17. But the other Eye, turn not that
into the *seeking*, but with the right
alwayes draw the left backwards to
it, and let the Eye, together with the
of the wonders, not go from thee, from
the

the Eye which is *in-turned* into the Liberty; draw its opened & made or acted * wonders to the

18. Let that very Eye, seek *food* for earthly Life, but let it not go into the *food* viz. into covetousness, but draw it *close* to the seeing Eye, and let it go.

19. But let the hands work and *procure* food, and let the Eye draw Wonders to it, but *not* matter, else which is drawn in will be darkness to the

20. Let the Devil behind thee roar before thy left Eye, he cannot enter in, less thou *lettest* thy Eye take in matter.

21. Thus wilt thou, when thy earthly Body breaketh, see all the wonders in *left* Eye with the *right*, which thou made or acted and found *here* in this time: and so when the earthly Body

leth away, then is thy left Eye free from
 † Ephes. 2. 3. *φύσις ὀργής.* † Nature of the fierce wrath

22. And though it hath Nature, *if* it is Nature it self, which awakeneth and containeth the wonders, yet it standeth *free* with the wonders in the Eternal Liberty being it hath let in nothing of matter therefore it is free.

23. And Nature with the Wonders, is a *fire-sharpness*, and layeth hold of the Eternal Liberty, and so maketh Majesty in the Liberty in the Wonders, from which the right Eye, which accounteth it self here in this life as *dead*, becometh enlightened, and rejoyceth it self Eternally with the left Eye in the Majesty of the highly joyous Kingdom, and *eternally seeth* God with BOTH Eyes.

24.

This is one Gate, whosoever rightly in the spirit apprehendeth & seeth THIS, he seeth ALL whatsoever God IS, and CAN do : He seeth also therein or thereby, through Heaven, Hell and Earth, and through the Substance of Substances ; and is the *whole Scripture*, whatsoever hath been written from the beginning of the world : but it is a pretious sight : the *Old Man* knoweth it not, seeth it not, but the *New Man* born or regenerated in God.

25.

But being we are so *hard* to be understood by the purblind mind, therefore we will under it more *simply* : behold when thou

K

wilt

wilt with thy Soul, see God's Light, and wilt that it be enlightened from God, then do it thus.

26. Thou art in this World, and if thou hast a lawful honest Calling or *Employment* without falsehood or wickedness, continue therein, work, labour *trade* and *manage*

* *Curious Works* as necessity requireth, ie
of *Artifice*. * Wonders both in the

elements and in the Earth
be it in what Art, Science or *Employment*
it will, it is all *God's Work*; seek in the
Earth Silver & Gold, make artificial work
thereof, build, till & plant

^h *God's Works* it is all to God's ^h *Deeds*
in *Nature*. Wonder.

27. But listen to this A. B. C. thou should not suffer thy spirit to enter therein, fill or satiate it self therewith, & make a *Mammon* of it, and to set thy self therein as in a Darkness; else it is but God's *Fool* therein, and the Devils *mymmi Ape*, and settech its will therein.

28. And thy noble Image becometh scattered according to thy Imagination in the Spirit, according to thy will which is Covetousness; thou *losest* God's Image, for it is Magical, it is as subtile as a Spirit, and much subtler, yea much subtler and thinner than the Soul it self.

29. It is as God is, who dwelleth in the Eternal Liberty *unapprehended* by any thing, for it is thinner or purer than any thing; and so is also thy noble or precious Image, which yet standeth in Heavenly Flesh and Blood, and is the *Substantiality* out of or from God's Body.

30. It is Christ's Flesh and Blood, and *Soul* dwelleth therein, it is the *Fire* of Majesty therein.

31. And the holy Spirit sitteth in the *Part* of the Image, and goeth out of the Image forth, with Voices, Languages, Wonders, Songs and Sounds; Into *this* Image thou bringest thy Wonders, if thou art true and faithful; and do it *thus*.

32. Put thy left will into the work which thou dost; and consider that thou art God's *Servant* in the Vineyard of God; labour faithfully, and put thy right will into God, into that which is Eternal, and that thou be at no time secure or careless, but consider that thou art only in day labour, and shouldst continually *listen* to have the voice of the Lord, calling thee to come home; give *Reason* place to say, this is my Treasure, it is mine *own*, I have enough, or I will get or gather much, that I may come to honour

in the World, and leave *much* to my Children.

33. Consider, that *thy Children*, a God's Children, and thou God's Servant that *thy work* is God's work; and that thy Money, Goods, Labour and Blood standeth in God's hands.

34. He may do with them what he will when he calleth thee to go home into thy own Country, then *he may take* thy Labour and give it to another.

35. And give thy heart no place to introduce into thee the Will-spirit of High-mindedness, into the Image.

36. Sink down thy Will-spirit always into Humility before God, and so thy Image goeth alwayes in the *Humility* which thy will into God's Majesty, and thy Image becometh continually enlightened with the high-triumphing Light of God.

37. O how chearful is the Soul, when it tasteth its Anguish Source or Quality of the Fire, ** tasteth* Gods Light, how very friendly kind and *courteous* is, how it boweth it self before God! Thus standeth the Soul and also the Image in the Spirit, all *three* one in another: for it is a Substance according to the holy Trinity.

Ths

38.

Thus my beloved Brother, we give you answer to this Question, that the Soul can otherwise be enlightened than thus, this is its enlightening : It is in this world, and also in God ; it is here in this life, a servant to the Wonders of God, those should open with one eye, and bring them with the other into the Beginning, before God, and put all its substance and things into God's Will, and by no means of any thing in this world, this is mine, Him Lord over it, for it lyeth, if it say

39. It is all God's, it self is Servant, and should converse in Love and Humily towards God and its Brother, for its Brothers Soul is a Fellow-Member of it self, Brothers Joy in Heaven with God, is so ITS Joy, his Wonders
 a. ITS Wonders, for in
 Heaven * God is all in all,
 He filleth all.

* 1 Cor. 12. 6.
 chap. 15. 28.
 Col. 3. 11.
 † Ephes. 1. 23.

40. The holy Spirit is the Life in all, there is mere joy, no sorrow is there known, there all is God's, and all belongeth to the Image of God, there all is common and universal, one rejoyceth at anothers vertue and power, charity or glory, brightness and beauty,

beauty, there is no grutching or envy,
that remaineth in *Death* and in *Hell*.

41.

Therefore ye Elect Children of
Regenerated in Christ, take this into
consideration, *go out* from Covetousness
own Self-will, ye have been a long

* *Rev. 18.4.* *lead blindfold in Babel,*

out from her; ye are ca
with a strong loud voice, it will sho
awaken or raise *the Dead*, let it prevail v
you, that you may attain Eternal Jo
God.

42.

The Spirit signifieth clearly, that wh
soever will not grow forth together w

* *Rev. 19.20.* the new Sprout, that spr
eth forth in the Moth,

* *shall and must go into the Lake of Fire*
Brimstone, together with the Dragons Wh
in Babel.

43. It is a time of earnest Severi
look not upon it with earthly eyes, it c
cerns thee nearly, thou wilt well see
thy *Death*, what kind of Judgement it,
in what time and under what *Turba* tiu
hast lived; this we speak most earne
as we ought.

The Thirteenth Question.

How the Souls feeding out of the Word
of God is.

I.

When the Soul entereth into the
majestick Light as above men-
tioned, and receiveth the Light of God,
then is it altogether longing ^h *Psal. 42. 1.*
and ^h *panting* after it, and
continually draweth into its desire, God's
power and vertue, that is, God's Body,
unto it self; and the holy Spirit is the pow-
er and vertue of God's Spirit; thus it ac-
quireth God's Body and Spirit, and eateth
God's Table; all whatsoever the Fa-
ther hath is his Sons, and whatsoever the
Son hath is *his Images*.

2. It eateth Gods Flesh, Christs, Flesh and
from that eating, God's *Body* groweth in it;
that it also hath Gods Body, and is Gods
child, not *only* his similitude, but Child,
is born in God out of God's Essence,
and liveth in God.

3. When it *heareth* in this world God's

Word taught or spoken from or by *God's Children*, then it layeth hold of the same and eateth it.

4. The outward Man eateth *earthly Bread*, and the Soul eateth *God's Bread* concerning which *Christ* ^{John 6.27.} said, ^h *he would give us Body for food.*

5. And his Testaments are nothing else, we eat *not* spirit *without* body, for the Soul is Spirit beforehand, it would have a body, and thus it getteth Body and Spirit together.

6. Let this be told thee, O *Babel*, and consider how thou managest *Christ's Testaments*, what thou teachest; when thou saist, *Christ's Testaments are Spirit without Body*, thou denyest *God*, thou denyest *God's Substantiality*, *Christ's Heavenly Body*, which is greater than *All*, which is the Fulness of all things; but *its own Principle*.

7. Thou earthly Mouth shalt not chew it with thy teeth, the Soul hath another Mouth, and receiveth it *under* the outward Element; the outward receiveth the outward, and the inward receiveth the inward.

8. *Christ's last Supper with his Disciples*,

Q. 13. *out of the Word of God is.* 201

As even so, the outward is a *Remembrance*, the inward is the *Substance*, * *Rom. 14. 17.* *For the Kingdom of God consisteth or standeth in Power and Vertue, it is not a thought, but essential, substantial.*

9. The *Magia* makes Substance; for in the Eternal Nothing, there is Nothing, but the *Magia* makes somewhat where nothing

10. There is not only and barely Spirit in God, but Nature, Substance, Flesh and Blood, Tincture, and All: *This world eternally is a Similitude of the Inward World.*

11. We tell you, we speak what we see, feel, taste, and know, and it is not fictions and conceits, and that not for our own sake, but for yours, as one Member bound in duty to another, that our joy may be in you, and that we may partake with you as brethren in *ONE Substance*. He that desireth to know more of this, let him read our *Third* *Three fold Life.* Part or Book, where he shall find the Circumstances concerning the souls eating, and of Christs Testaments.

The Fourteenth Question

Whether such New Soul be without Sin.

I.

VWE understand here the *Propagation* of a Soul in a Child newly born; my beloved Friend, this is a very acute Question, but to you my beloved Friend, it shall be answered, that the time of opening is born or generated, the dawneth or breaketh, *the night is past away*; praise and * thank * *Col. 1. 12.* given to God for it, that he *generated us again to the Light, to an un-
ruptible or unradable Inheritance,* and he received us for his beloved Children.

2.

You my beloved Friend know well the heavy Fall of *Adam*; as we have exactly set it down in all our Writings, viz. that the Soul with its right Eye, hath turned itself away from God into the Spirit of this World, and is become disobedient to God, and hath destroyed its noble and precious Image, and hath introduced a monstrous Image,

Image, and let in the spirit of this world, whereas it should with its will, have strongly ruled over it, and not at all, with the soul, have eaten *Evil and Good*.

3. But now it hath done against God's command, and put its Imagination into the Earthly Spirit, where suddenly the *Turba* captivated it, which hath introduced the *earthly Monster* into the noble Image: and thus the *Turba* suddenly sought and found the Limit, in which the Image became broken; and if the Word had not instantly set it self in the middle, it had eternally remained broken.

4. And now also the *Turba* is become seated in the earthly Abyss, and hath captivated both *Body and Soul*, and bringeth the *Body continually* to the Limit, where when it breaketh it and casteth it away, and when the poor Soul remaineth raw and naked without a body.

5. Therefore it is necessary that it convert and turn with its right Eye into the Word again, and acquire again a *Body* generated or born of God, else it is raw or naked, and hath the *Turba* in it, which the Fire awakeneth in its great Anguish, for it is a vehement *hunger*, a seeker and a finder.

6. Thus.

6. Thus it is now very apprehensible to us, that we are *tyed* and bound to the Spirit of this World with the Soul, for the *Turba* holdeth us captive in the fierce wrathful Anger of God.

7. And though our Soul do go forth, and become generated in God, yet it hath the *Turba* belonging to the *outward Body*, which consumeth it, for it searcheth through even into the Abyss, and there it finds that it is only a *Looking-Glass* of the Eternal: and then it goeth forth out of the Looking-Glass into the Eternal, and lets the Looking-Glass lye in the *Nothing*.

8. Thus you know very well, that the Soul with the Body in the Seed, is *harmful* earthly, for it is *Sulphur*, that is *Phosphorus* and *Sul*, one among another, and the *Turba* is therein, which hath indeed might and power enough to break or destroy the Seed.

9. How then can a pure clean Soul be generated? It *cannot* be; It bringeth the *Turba* along with it into the world, and is *harmful* in the Mothers Womb.

10. But know, that God is become Man, or Incarnate, and hath put the word *Fiat* again into the Seed, though now the *Turba* be also in the earthly part, so that the Seed is not altogether free. 11. Ye

11. Yet it is in this manner with the Soul, so far as the Father and Mother are honest and vertuous, and in God, that the Soul is *not left* or forsaken of God, for it *proceedeth* out of the Fathers and Mothers Soul; and though a Child die in the Mothers Womb, as it were without Baptism, yet it is baptised with the Fathers & Mothers Spirit, *viz.* with the holy Spirit, which *dwelleth in them*, and the *Turba* will be broken off in death, for the Faiths part becometh into God.

12. But with *wicked* and ungodly Parents it is in another manner; The Soul, when the Child dyeth in the Mothers Womb, falleth home to the *Turba*, and in eternity reacheth not to God; also it knoweth nothing of him, but is a Life according to the Essence & Property of the Parents.

13. Where yet it doth not reach to the kindling or burning; for the Soul had not self acted or committed sin, but is a fountain-quality-Spirit, without self, desire and wonders, like the flame of Beimstone, and like an *Ignis Fatuus*, which cannot reach to God, but remain in between Heaven and Hell, in the *Mystery*, till the Judgment of God, which will gather in its harvest, and give

give every thing its right and true place
Repository.

14. Though perhaps our learned Masters in this may have another kind of Philosophy; but we enquire not after the Art, we have eyes, they have Arts, we speak what we see.

15. Thus we give you to understand that *no* Soul is generated or born into the world, *without* sin, how honest vertuous and godly soever the Parents are, for it conceived and bred forth or hatched in earthly Seed, and bringeth the *Turba* of the Body along with it, and that hath also surrounded the Soul.

16. Therefore in the Old Testament
* *Sich in Bund* God made a Covenant
Gethan. with the Children in Circumcision, and so * ordered in the Covenant that they must shed their Blood, and drown the *Turba* of the the Soul therewith.

17. And in the New Testament there is the Baptism, wherein the holy Spirit with the *Water* of Life, washeth off the *Turba* of the Souls water, that it may come to God, and become God's Child.

18. But if any will say, that every one that hath not baptism, as *Jews* and *Turks*
and

an other People, with whom is *not* the knowledge thereof, who have not the *Candlick* among them, that they are all re-
jected of God, although they never so ve-
hemently press with their teaching, Life,
and Death into the Love of God, that is a
piancy and *Babel-like* spoken without
knowledge.

19. Blessedness and Salvation lyeth not
in the *outward* Word, but in the *Pow-*
er and Vertue: Who will exclude those
that enter into God?

20. Is it not *Babel* who seduceth, and
confoundeth the whole world; so that they
have devided People into *Opinions*, and yet
their wills go but one way? who is the
cause of this, but the *Antichrist*, when he
tore the Kingdom of God into his might,
authority and *power*, and made *fictions* con-
cerning the Regeneration, of which when
it comes to be day, the very Children will
be ashamed of them?

21. A Man may say with good ground,
that Antichrists Doctrine, is a fighting
with a shadow as in a looking-glass, and a
maskhood and wickedness of the Serpent,
which continually *beguileth Eve*.

22.

Thus it is apprehensible to us, that no
Soul

Soul cometh into this world without S, every one bringeth the *Turba* along with it; for if it were without Sin, then it might dwell in a *totally* pure body, which hath no evil will or inclination at all, in which there is no earthly seeking or desire.

23. But thus indeed is every body and soul tyed and united together, till the *Turba* findeth the Limit of the Body; and then the *Turba* seeketh the works or *actions* of the Body; as hath been mentioned above.

T

The Fifteenth Question.

How Sin cometh into the Soul, being it is God's Work and Creature.

I.

It is in such a manner as is above mentioned; The *Turba* together with the earthly seeking, came along with it into this world: and so the Soul becometh vehemently drawn by *two parties*; first by the Word of the Lord, which is passed into the middle, which there of Love is become *sun* or incarnate, that draweth the Soul continually into God's Kingdom, and setteth the *Turba* before the eys of the Soul, so that the Soul seeth in Nature what is false & wicked and sin; and if it suffereth it self to be drawn, then it becometh *regenerated* in the Word, so that it is God's Image.

2. And *secondly*, the *Turba* also draweth the Soul mightily with its bands, and bringeth the Soul continually back into the earthly seeking or longing, especially in youth, when the earthly Tree sticketh full of green sprouting driving Essences and Poyson, and then the *Turba* thus flyeth strongly

strongly or mightily in, so that many a soul in eternity cannot become freed and loosed from it.

3.

A thing which is from *two* beginnings, which stand in *equal* ballance or weigh doth by putting in more weight on the one part sink down, be it either by evil or good.

4. Sin maketh not it self, but the will maketh it, it cometh from the Imagination into the Spirit, and then the Spirit goeth into a thing, and becometh *infected* from the thing, and so the *Turba* of that thing cometh into the Spirit, and destroyeth first the Image of God.

5. And then it goeth further, seeketh deeper, and so it findeth the Abyss, viz. the Soul; and seeketh in the Soul, and so it findeth the fierce wrathful Fire, by which it *mixeth* it self with the thing introduced into the Spirit: and so now sin is *totally* generated or born: and so now all is sin, which desireth to bring that which is outward into the Will.

6. The will should *simply* or singly be inclined and exercised in Love & Meekness, as if it were a nothing, or dead; it should only desire God's Life, that God may

work

work, act or *create* in it, and whatsoever it doth besides, its will should be inclined or intended so, as to do it *for* God.

7. But if it put its will into the *Thing* or Substance, then it bringeth that thing or Substance into the Spirit, which possesseth it Heart, and so the *Turba* becometh generated, and the Soul captivated with that Thing.

8.

Thus we give you for an answer, that no Soul cometh pure and clean out of the Mothers body or womb, be it *begotten* by holy or unholy Parents.

9. For as the Abyſſe and Anger of God, also the earthly world, do all cleave to and *depend* on God the Father, and yet cannot apprehend or touch his Heart and Spirit; so it is also with the Child in the Mothers Body or Womb.

10. If it be begotten of godly pious Parents, then each Principle, standeth in its own part, by it self; when the *Turba* toucheth the earthly Body, then the Heaven toucheth the Spirit, and so the Majesty filleth the Spirit, and so the Soul is in God, and free from pain.

11. But

II. But while the Souf sticketh the *Earthly* Life, it is not free, and is because, the *Earthly* Spirit continually bringeth its Abominations, with its Imagination, into it, and the Spirit must continually stand in *strife* against the *Earthly* Life.

Th

The Sixteenth Question.

How the Soul both in the Adamicall Body, as also in the New-born or Regenerate Body is held or preserved in such union together.

1.

WE have mentioned above, that there are Three Principles, which moreover are *all Three* in the Soul, and stand in one another as one thing: and I offer you this, that the strife in the Soul, beginneth in the *Seeds* while they yet lye hid up in both sexes in the Man and in the Woman, then clearly the *Turba* stirreth it up, in that the Essence of the Seeds drive to a false or *wicked* Imagination, to a false or wicked desire.

2. And though indeed the Spirit doth indue the Body, yet * it imagineth, and that the *Turba* causeth * *Note.* the Seeds, and no Man can well deny, but that to many that very Imagination it self is *offensive*, and they wish it

it banished from them, where there is right sincere Spirit; therefore ye are apprehend that the Souls Spirit sticketh a miserable Pinch, and cannot be freed loosed till the *Turba* taketh the Body.

3. There is no full union or agreeement between the outward and the new-born regenerate Man: the outward would continually devour the Regenerate, for they stand in one another, but yet each hath its own Principle, so that the *outward* cannot over-power the *inward*, if the Spirit do but continue in strife.

4. And they can thus well cleave one to another: for they all three stand to serve to God's Wonders, if they stand in their right and due *order* or subordination each standing or continuing in its own Principle.

5. For the Soul hath the Fire-Dominion, and is the cause of the life of all three [Principles;] and the Spirit hath the Lights Dominion, in which the noble precious Image standeth together with God's Love; and the outward Spirit hath the earthly Lives dominion, which should seek and *open* the Wonders, and the inward Spirit should give it wisdom wit & understanding *to do it*; and the Soul should man-

nife

St. 16. *is held and preserved, &c.* 215
to reveal to it the Abyss, viz. the
Secresy.

The Soul is the Jewel, and the Souls
is the inventor or finder of the Jew-
the earthly Spirit is the seeker, and the
ly Body is the Mytery wherein lyeth
Arcanum of the great hidden Secresy ;
the Deity hath manifested or revealed
f, with or by the *Earthlinefs*, as in a
prehensible Substance ; therefore now
SEE Seekers belong to the Soul.

And you should not look upon it so,
we undervalued the outward Life, for
the *most profitable* for us of all, as to
great Wonders of God ; there is no-
more profitable to the whole Man,
that he *stand still* in his Threefold Do-
on, and not go back with the outward
the inward, but go with the inward
the outward.

For the outward is a *Beast*, and be-
eth not to the inward, but its Won-
which are generated forth out of the
ard, and have opened or discovered
selves in a comprehensible Substance,
belong with their *Figures*, not with
Substance to the inward, those should
nward Spirit receive and take in, viz.
s Deeds of Wonder, for they will
ternity be its JOY. But

9.

But we say, that the Soul, can very well be retained or held in the New Man, if *Tincture* Spirit do but hinder the seek and Imagination; and though outward Spirit be Beastial, yet the inward understanding Spirit can hold the outward and subdue it, for that is its Lord, but that letteth the Beastial Spirit be Lord is a Beast, and hath also a Beastial Image in the inward *Figure* in the *Tincture*.

10. And he that letteth the Fire-Spirit, *viz.* the *Turba*, be Lord, he is a *substantial* Devil in the inward Image; and then necessary, for the outward Spirit to put water into the Fire, that it may hold the stern Spirit captive, whereas (whiles it is not be God's Image) it is a Beast according to the *Inward* Image.

11. And when we consider our self in or as to the *union*, the outward Spirit is very profitable to us: for many a would perish, when the Beast-spirit acteth which yet holdeth the Fire captive, setteth the earthly beastial Labour and before the Fire-Spirit, wherein it can light it self, till it can through the Waters somewhat discover its noble or pr

Image in the Imagination again, so
it seeketh it self again.

12. You my beloved Children who are
erated in God, to you it is said, that
is not done *without cause*, that God hath
athed the outward Spirit into *Adam*,
the outward Life into his Nostrils.

13. It was *dangerous* for this Image,
d knew how it went with *Lucifer*, and
at the great eternal *Magia* can do ; *A-*
also might have become a Devil, but
outward Looking-Glass hindered that,
where water is it quencheth the Fire.

14. And many a Soul in its *malice* and
kedness would in a little while become
evil, if the outward Life did not hin-
it, so that the Soul cannot quite and
ully *kindle* and enflame it self.

15. How evil wicked and venomous is
y a one, that he would murther and
omit abominable evil and wickedness ;
that his Fire hath Water, else it would
done and committed : as is to be seen
the Gall which is a fire poyson or ve-
ne, but is *mixed* with water, so that the
np and fury of the Fire is allayed.

16. Thus it is also with the inward Sub-
ice ; the Spirit of this World hath in-
ated it self in the Abyss into the Soul,

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and hath in its Source or *Quality* more
Water, wherewith it often moisteneth the
Soul, when it would spit fire.

17. Also the outward Spirit could not
without the Fire have a Life, and though
it hath Fire in all Creatures, yet the Fire
is onely the fierce Wrath of the inward
Fire.

18. The Inward Fire, consumeth Earth
and Stone, also Body and Blood, as also the
Noble and precious *Image*, if it become
kindled or inflamed in the Will, and then
the Water is a *Medicine* for it, which layeth
eth the pomp or fury of going forth also
over the Meekness of God, as *Lucifer* did.

The Seventeenth Question.

*Whence, and wherefore, there is Contrariety
of the Flesh and the Spirit.*

I.

You know beloved Brother very well
that Fire and Water is at *Enmity*, for
the Fire is Life, and the Water is
Death, which you see very well; when
Water is poured into the Fire, then is the
Source or quality of the Fire *out*, and the
Fire is in Death;

2. I.

3. But in Man it is not *so totally* in
 Death, in respect of the Light, which con-
 tinually causeth the Fire, yet there is an
 unity, as between God and Hell there is
 unity, and yet Hell or Anger-Fire is
 s.

4. And God's Majesty would not be if
 Anger were not, which sharpneth the
 fine obscure *hiddennesse* of the Eternity,
 the fierce wrath of Nature, so that it
 cometh turned into Fire, out of which
 high Light in the free Liberty becom-
 generated, which in the meek source
 quality *maketh* Majesty.

5. And yet the Fire is the only Cause,
 it in the Light, in the Meekness there is
 springing; for the Light *existeth* from
 a Glance of the Fire, and hath in it the
 force or quality of the Fire.

6. But as afore-mentioned, the Will
 keth in the Anguish into Death, and
 uteth forth again into the Liberty, and
 it is the Light together with the Fires
 force or quality, but it now containeth
 holdeth *another* Principle in it, for the
 anguish is become Love.

7. And just such a manner and kind it
 is in the Body, for the Flesh striveth
 against the Spirit, the outward Fleashes

Life is a Looking-glass of the most inward Fire-Life, viz. of the Soules Life, therefore is the Soules Spirit-Life, together with the Light in the *Tincture* the Middel Life, and yet becometh generated out of the Soul.

7. But understand us according to its precious height ; the Soules Spirit wherein the Divine Image standeth, or *nateth* in the *Fire*, and is first the Will in the Fire ; but when the fierce Wrath of the Fire so sharpneth and kindleth or *flameth* it self, then the Will cometh in great Anguish, like a dying, and sinketh down in it self, out of the fierce Wrath, to the Eternal Liberty, and yet it is not Dying, but thus the other or second Will cometh to be out of the first.

8. For the Will now sprouteth into the other World, as a Sharpness out of the Fire ; but without such *Quality* flowing forth, in the Eternal Liberty, and in a moving, driving, and apprehending of the Anguish Nature ; it hath all Essences, which are become generated in the first sharp Fire-world in the Anguish ; but they are as one that goeth out of the Fire into the Water, where the Anguish of the Fire *remaineth* in the Water.

9. Understand us thus ; Concerning
 the Life of the Soules Spirit-Life ; the Soul
 the Center of Nature, The Spirit is the
 precious Noble Image, which God created
 in this Image, herein standeth the High-
 ly and *precious* Image of God, for God
 is also thus, and comprehended in the same
 quality or source.

10. The Spirit is not severed from the
 Soul ; No ; as ye see that Fire and Shining
 are not severed, and yet also is not one and
 the same ; it hath a twofold source or qua-
 lity, the Fire, fierce wrathful ; and the
 Light, meek and lovely ; and in the Light
 is the Life, and in the Fire Δ is the Cause
 of the Life.

II.

Thus you may very easily and without
 much seeking find the Cause of the Contra-
 diction of the Flesh and of the Spirit, for the
 Inward Spirit hath God's Body, out of or
 from the Meek Substantiality, and the
 Outward Spirit, hath the fierce wrathfull
 Eyes-Looking-Glasses Body, viz. the
 Soules Looking-Glasses Body, which would
 continually awaken the fierce Wrathful-
 ness, viz. the Great Wonders which lie
 in the Arcanum or secrecie of the Soules
 Sinfulness, therefore the Inward Love-

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Spirit, hindereth it, that it should not
up it self and kindle or inflame the Sc
elfe it would lose its Love-habitation
Image, and the Souls Fierce-wrath wo
destroy it.

12. The Contrariety is thus ; the
ward Spirit would be Lord, for it *Subd*
the outward ; and the outward would
Lord, for it saith, I have the *Great Won*
and the *Arcanum* or Secret, and thus C
rieth about the Mystery, and yet is bu
Looking-Glass of the Mystery.

13. It is not the Substance of the M
stery ; but a *Seeking* or Searching, lik
palpable Looking-Glass, in which
Mystery becometh seen, he will needs b
Master, being he hath attained one P
ciple, and is an own Self-Life ; but h
to be accounted a Fool in *respect* of
Mystery.

14. Therefore loving Brother, if
would seek the Mystery, seek it not in
outward Spirit, for so you will be de
ved, and get but a *Glimps* of the Myste
go in even to the Cross, then seek G
you will *not* be deceived, you must seek
pure Child without blemish, in anot
World, in this world you find only
Rusty or *Drossy* Child, which is altoget
imperf

perfect, and now take this right thus.
 15. Go from the Cross back into the
 birth Form, there you have Sun and
 moon one in another, bring it into An-
 nish into Death, and drive on the made
 framed Magick body so far, till it be-
 come again, what it was before the *Center*
 the Will, and then it is *Magical* and
 hungry after Nature ;

16. It is a seeking in the Eternal Seek-
 ing, and would fain have a *Body*, there-
 fore give him for a Body, *Sol*, viz. the
 Soul, and then it will suddenly make
 a Body according to the Soul, for the
 Will sprouteth in Paradise with very fair
 heavenly fruit without spot or *blemish*.

17. There you have the fair noble and
 precious Child, you Covetous stiff-necked
 Person, we must indeed tell you, seeing
 it is together *born* and generated with the
 time, and yet we will hereby only be un-
 derstood by those that are *Ours*.

18. For we mean *not* A Looking-Glass
 for Heaven ; but Gold ; wherewith you
 boast, that hath so long time been your
 Idol : That is born or generated, and puts
 the Eyes of the blind Cow or Beetle *quite*
out at last, so that it seeth less than before ;
 but the Children shall see, eat and be

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fat, that they may praise God.

19.

We speak wonderfully here, yet one
that, which we should speak, which ye
none wonder at, that *he* knoweth the My
stery, who never learned it. Doth not a
Herb grow without your counsel or ad
vice, it enquireth not after Art; so all
is the Mystery *grown* without your Art.
It hath its own School, like the Apostle
on the day of Pentecost, who spake wit
many Tongues and Languages without th
precognita or the fore-skill of Art, and so i
this *Simplicity*.

20. And it is a forerunning Message t
the Babel of thy Overthrow, that tho
mayest know it, no fierce Wrath or Ange
will *avail*; the *Star* is born or generated
which *leadeth the Wise-men out of the East*
but seek them only where thou art, and fin
thy self, and cast the *Turba* away from
thee, and so thou wilt live with the Chil
dren; this we speak earnestly, there is n
other Counsel or Remedy, thy Anger i
the fire, which will *devour* thy self.

21. Or dost thou suppose that we are
blind? If we did not see we should be *si*
lent; how would a Lye be *pleasing* to God
and so we should be found in the *Turba*
which

which sifteth through the work and doings
 and substance of all men; or do we this ser-
 ve for Wages? is it our living? why do we
 hold to, *depend on* Bread according to
 our *outward* Reason?

22. If it be our day Labour, we should
 as the Father will have

For † we shall give an *Mat. 20. 8.*
account of it in the evening;

as we speak dearly and earnestly with
 deep seriousness.

23.

Thus we can certainly understand the
 contrariety of the Spirit and of the Flesh,
 and apprehend very well, how *Two* Spi-
 rits are in one another, one striving against
 the other; for the one would have God,
 and the other would have Bread, and both
 be profitable and good.

24. But let this be said to thee O Child.

Man, lead thy life Circumspectly, let
 thy Souls Spirit be Lord,

and then thou wilt * have * *2Tim. 4. 7.*
ought a good fight here, for

here it is a very short Time..

25. We stand here in the field or soyl,
 and grow, let every one have a care what
 fruit he beareth; at the End of *Harvest*, eve-
 ry ones work will be put into its own Barn.

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26. It is better to labour a little while in irksomness and Toyl, and expect great reward, wages and refreshment, than to be here a *little while* a King, and afterwards to be a Wolf, a Lyon, a Dog, a Cat, a Toad, a Serpent, a Worm in *†* Figure.

27. O Child of Man consider it, warned, for we speak pretious things of a Wonderful Eye, you will suddenly know it by Experience; there is yet but *little Time*, For, the Beginning hath cleaved *† A Rose bud*. ly found the End, and this is a *† little Rose* out of the Beginning, pray become seeing, put away Covetousness from your Eyes, else you will wail and lament *† Gal. 6. 7, 8*. and none will have pity on you; *† for that which any one soweth, that he will also reap*, and then what will Pomp and Honour avail you, when it falleth away from you.

28. Ye are here very Potent, and afterwards very Impotent *† John 10. 34, 35*. *† ye are Gods*, and yet your selves run to the Devil; take pittie of your Life, and of your fair Heavenly Image.

29. You are God's Children, be not

the Devils; let not the Hypocrites with *praise and flattery* keep you back, they do for their Belly and Honour sake, for moneys sake, they are the Ministers or servants of the Great *Babel*?

30. Search thy self, ask thy *Conscience*, whether it be in God, it will complain against thee and say, drive the flatterer and hypocrite away from thee, and seek the clear Countenance of God, see not by Looking-Glass.

31. God is *for* you, he is *IN* you, worship him, come with the lost or prodigal Son, to him, else none can take the *Turba* from you when you give him good words; you must only through Death go into the other world, whereinto your hypocrisy and flattery *cannot* enter, else there is no forgiveness of sins; and if you give all to the Hypocrites or Flatterers, yet you are at one time as well as the other, captivated in the *Turba*.

32. It is not so, as if one stood by and did take away the *Turba* from you, if you give him good words, No
No, it is Magical, † you † John 3. 3.
must be born again, as Christ
saith, *else you cannot attain God*, do what
you will, all Hypocrisy or flattery is de-
ceit.

33. If you would serve God, then you must do it in the New Man, *the Earth Adam* can do him no service, which is acceptable to him, Sing, Ring, Call, Cry Pray, and what he will, and whatsoever he doth, it is but fighting before a Looking-Glass, the *Will* must be in it, the Heart must give it self into it, else it is a Conjecture and a fable or fiction of Antichrist which filleth the whole world.

34. The *WILL* is Greater and Mightier, then much Crying, it can destroy the *Turba*, and enter into the Image, it has might or power to be God's Child, it can cast away Mountains, and raise the Dead if it be born or Generated in *God*, and the Holy Spirit give it leave.

35. For it must converse in Obedience and great humility, and Only cast its will into God's Will, that God in it, may be the Will and Deed, *that is the way* to Blessednesse and Happinesse, and to the Kingdom of Heaven, and *no other*; let the Pope or Doctors, Preach what they will to the contrary, all is lying and an Hypocritical flatterin g, fighting before a Looking-Glass.

The Eighteenth Question.

*How the Soul departs from the Body
in the Death of a Man.*

I.

Here we will invite the World for a Guest, especially *Babel the Whore*, try whether a Child can be made out of it; for Death is a Terrible Guest, he roweth the Proud Rider with the Horse off the Ground.

2. My beloved Friend, that is a very sharp question, and needeth the Eyes of all the Three Principles, which can see very well, they must not die in Death, if they will enter in and see this, it must be a Poison to Death, and a Pestilence to Hell, it must take *Death Captive*, if it will see, else it gets no understanding, unless it self come into Death, then it will well feel what Death is, it will well tast, what that is, when one Principle breaketh, viz. the Life.

3. You have perceived above, that all Substances or Things are *Magical*, one being the Looking-Glass of the other, where

in one Looking-Glass the desire of the first Looking-Glass, becometh opened and cometh into Substance, and then as in substances or things, the *Turba* is, which breaketh or destroys all to the first substance, and that is alone and hath no breaker or destroyer.

4. For, there is nothing more, it cannot be broken or destroyed, it standeth in it self and out of it self, and goeth whithersoever it will, and then it is *every where* in all place; for it is in the Abyſſe, where there is no place of Rest, it must only rest in it self.

5. They seeing all Substances or Things are come or proceeded out of One, therefore is the Beginning also in the Last Substance or Thing, for the Last is again turned back into the first, and seeketh the first, and *findeth it in it self*, and when it findeth the first, it letteth all the other go, and dwelleth in the Limit, and there it can be without source quality or pain.

6. For, there is nothing that can give it source quality or pain, it is it self, the thing of the first Substance; and though it be another thing, yet it is but its Twig, Branch, and hath *its* will, and none other, for there is nothing that can give it another will.

7.

We give you to understand concerning
 ing, thus; the beginning seeketh the
limit, and when it findeth that, it casteth
 e seeking away, that is the Earthly Life,
 at will be cast away, it must break or de-
 roy it self.

8. For, the Beginning, *viz.* the Soul,
 ntineth in the Limit, and lets the Bo-
 depart, and there is *no complaint* about
 ; alio the Soul desireth it no more, it
 ust go into the Limit, *viz.* into the
 onders of that which hath been done or
 rought.

9. The Souls Spirit hath no woe done
 it, when the Body departeth, but woe
 done to the Fire-Life; for the *Matter*
 the *Fire*, which hath generated the Fire,
 at breaketh away, but only in the Sub-
 nce.

10. The Figure, remaineth standing in
 e Will, for the Will cannot break, and
 e Soul must continue in the Will, and
 keth the *Figure* for Matter, and burn-
 h. in the Will; for the first Glance of
 e Fire, goeth not away, but its Matter
 the Earthly Life, *viz.* the *Phur*, will be
 token away from it.

11. Thus the Fire becometh impotent,
 and

and passeth into the Darkness, unless it be so that the Spirit have *Heavenly* Substantiality, viz. God's Body, then the Fire viz. the right or true Soul, received the same meek Body for a *Sulphur*, then the Soul burneth in the Love-Fire, and wholly gone away out of the first Fire Life.

12. It is now in God's Principle, the first fierce wrathful fire cannot touch it in Eternity, for it hath gotten another Source or Quality, and is rightly and truly New born or *Regenerated*, and knoweth no more of the first Life, for it is swallowed up in the *Magia*.

13. The *Turba* remaineth in the Earthly Body, and becometh that again which it was before the Body was, viz. a Nothing, a *Magia*, wherein all its doings matters or substances stand in Figure, as in Looking-Glass; but not Corporeally, but according to the Manner of the Eternity as we apprehend that all Wonders, before this world stood in a Mystery, as in the Virgin of Wisdom, but without Substance.

14.

Thus now we apprehend also here, that that very Mystery, in its parting becometh

manifested, that it cannot in Eternity be *extinguished*, but remaineth Eternally standing in the *Distinction* and in the Separation, and is seen in the *Magia*, in the Separation or Parting, after that manner that hath here formed it self.

5. Thus it is apprehensible to us, what Separation or parting is, viz. This; The *Turba* hath found the *Limit* of the Substance, for sickness to Death is nothing else, but that the *Turba* hath kindled it, and will break or destroy the Substance; It is at the Limit, and will cast away the Introduced *Medium* or Middle.

6. And this is also the Cause that the Body Dyeth, the *Turba* passeth into it self into the Fire, and so the Outward Life is extinguisheth, for the Lifes fire becomes withdrawn from it, and then it goeth to its Aether, and is at its *Limit*.

7. And so now if the Souls Fire hath not in its Spirit, God's Body, nor in its Will, in its Desire, then it is a Dark Fire, which *burneth* in Anguish and in great sorrow, for it hath only the first four forms of Nature in the *Anguish*.

8. And if the Will hath nothing of the Power or Vertue of *Humility*, then there

is no sinking down or into it self, thro' Death into Life, but it is like an anxious *furious* Wheel, that would fain alwayes upwards, and yet it goeth downwards the other side ; It is a kind of Fire, and yet it hath *no* Fire burning or flaming.

19. For the *Turba* is the very stern strong Austereneſs or Astringency and Bitterneſs, where the bitterness alway seeketh the Fire, and would strike it, and the harsh Astringency holdeth it *Captive*, so that it is only a horrible Anguish and goeth alwayes in it self as a Wheel and Imagineth ; yet it findeth nothing but it self, it draweth it self in it self, and impregnateth it self, it devoureth it self and is its *own* Substance.

20. It hath no other Substance but *th* *viz.* what the Souls Spirit hath made acted in the outward Life, as Covetousnesse, or High-mindednesse, Cursing, Swearing, Scorning, Jeering, Disgracing or Back-biting, Slandering, Envy and Hatred, Fierce Wrath, Anger, Falshood or Wickedness, that is its Food and the pastime of its Exercise, for the *Turba* taketh its Substance Matters

* *As Rev. 14. 13.*

Doings along with it the will, * *its works follow after it.*

1. And though perhaps it hath done
 effected somewhat that is good, yet that
 is one but in a Glymps for a *shew* in ap-
 pearance, out of a vain Glorious or Hypo-
 critical Mind; and so it standeth *after-*
wards in a continual Climing up, it Ele-
 veth it self continually, it *would alwayes*
 be above the Meekness, and yet appre-
 hendeth or knoweth it not, nor seeth it,
 is a Continual *Elevation* above God,
 and yet is but an Eternal *sinking* down, it
 seeketh the Ground or Foundation, and
 there is None, and *this* is its Life.

22. And if it hath in its life-time, laid
 hold of any thing that is pure of the Love,
 many that at Last convert in the End,
 these sink down thus in themselves,
 through the Anguish; for the Humble
 Sparkle, goeth *down* through Death into
 life, where indeed the Souls Source or
 quality and *Pain* taketh its End; but it
 is a little Branch or Twig Sprouting
 into God.

23. Now what *Purifying-Fire* or Pur-
 atory, the Soul hath, before it can enter
 into it self with the little Sparkle, cannot
 sufficiently be written or expressed, and
 now it is then detained and plagued by the
 Devil, which the *too* wise and politick
 world

world will *not* believe, it is so Cunnir and yet so blind, it understandeth it not and yet continually hangeth or dependeth upon the *LETTER*. Oh that none might come into it, we would willingly be silent.

24. But we speak of no strange source quality or *pain*, but only of that which in the *Turba*, also of no Power of the Devil over the poor Soul, but only its terror and horrible Apprehension of what *represented* before it, so that the Souls Imagination is sufficiently terrified therein.

25.

It is not by far in such a manner with the Soul, as *Babel* teacheth, *saying*, the Devil beats and torments the Soul; this is very blindly spoken; the Devil is not at Odds with his Children, they *must* all do his will; the Hellish Anguish, and horror is torment enough to them, even one in his own abominations; Every one hath his *own* Hell, there is nothing else that layeth hold of it but his own Venom or Poyson.

26.

The Four Forms of the Original of Nature, is the Common or Universal source quality or *Torment*, which every one feels

et

et according to his *Turba*, one different
 from another; as a *Covetous* one hath Frost,
 an *Angry* one Fire, an *Envious* one Bitter-
 ness, a *Proud* stately one, hath flying up
 yet Eternal sinking down, and falling
 into the Abyſſe; A *Blasphemer* swalloweth
 up into himself the *Turba* of his belched
 forth Abominations: A false or wicked
Deiſful Heart hath the fourth Form, viz.
 in great Anguiſh.

27. For, the *Turba* * *The Fire-circle*
 rideth in the Fire * *or the Globe, makes*
 Circle or Globe, viz. in the *the Heart or De-*
 Part of the Soul, and *fire, whose Center*
 false or evil speaking, Ly- *and Circumference*
 ing, and untruth or un- *is all one every*
 faithfulness are an hor- *where.*
 ror or abomination and Gnawing, a
 Cursing or Anathema in it self, and so
 on.

28. A Potentate, who hath oppressed
 the poor and Miserable, and consumed his
 sweat or Labour in Pride, he rideth in the
 Circle of the Miserable in the full height
 of the Fire, for the necessities and dis-
 tresses of the Miserable stick all in him.

29. He hath no Rest; his Pride climb-
 eth up Continually, he doth in his condi-
 tion there, as he did here, he *seeketh* con-
 tinually,

tinually, and yet wanteth all things ;
 which he had too much of, that he h
 now too little of ; he devoureth him
 continually for Substance to feed on, a
 yet hath none, for he is Magical.

30. He hath lost his right true Image
 and hath as it were the Image of a P
 Prancing Horse, or of *that* which he h
 here been Conversant about, that wh
 he taketh with him in

* *Mat. 6. 21.* will, that is his Image
 * *where his Heart is, th*

is his Treasure also, and that in its Etern
 ty. But Sir, smell and consider, w
 the Last Judgement bringeth with
 wherein all shall pass through the Fi
 when *the Floar shall*

* *Mat. 3. 12.* *purged*, * and every o
 go into his own place,
 which the very Devils do Tremble.

The Nineteenth Question.

Whether the Soul is Mortal, or how it is immortal.

I.

1. Thing which hath an Eternal Beginning, hath also an Eternal End; as *Essence* of the Soul hath.

2. But as to what concerneth the Image which God created, which hath a *Temporal* beginning, that is generated out of the Eternal, and will be set in the Eternal Substance without source quality or

3. And where there is no source quality or pain, there is no Death; and though there be source quality or pain, as in Heaven there is source quality or pain, yet it is in One will or in *Harmony*, and that is grounded or founded in the Eternity: There is nothing that findeth it, and so nothing can come into it.

4. And now where there is one will, as God, who is all in all, there is nothing that can find the will, there is no *Turbation*, for the will desireth nothing else,
but

but only it self and its Twigs or *Branches* which all stand in one Tree in one Essence: the Tree is its own Beginning and its own End.

5. The Soul is proceeded out of Gods Mouth, and goeth in the dying of the body, again into Gods Mouth, it is in the *Word*, the Substance, and in the *Will*, and *Deed*.

6. Who will now judge or condemn that thing which he hath in his own Body as the Souls is, which is in the Body? God, it is *hidden* from all Evil, in Gods *Who* will find it? none but Gods Spirit, and one Soul another, and the Communion and Fellowship of Angels.

7.

But the wicked Soul hath *lost* its Image in the Limit, for it is entered into the Limit, and the Limit is the *End* of the Image; the *Turba* destroyeth the Image, and draweth the Wills Substance or Actings to it for an Image, and these are also Immortal, for the *Eternal Nature* dyeth not, for it is from no Beginning.

8. If the Eternal Nature in the Angels fire, should die, then also Gods Majesty would Extinguish, and of an Eternal substance this

ing, there would be an Eternal Nothing, and that *cannot* be; that which is from Eternity *continneth* Eternally.

9. The False or wicked Soul can have no other Source or Quality, but on-ly that which hath stood from Eternity in the Anger-Eye, *viz.* in the Center of Nature,

10. All hath been from Eternity, but essentially in the Essence, not in the Substance of the Essence; not Substantial Spirits but *Figured* Spirits, without Corporifying, have been from Eternity, as in a *Magia*, where one hath swallowed up the other in the *Magia*.

11. And out of Both, the Third is come to be, according to the Form or Manner of them both: there hath been a stirring from Eternity, and a figured Substance, and the Creation hath set all

* Wonders, so that in the Eternal *Magia* now and in Eternity all standeth in Wonders. * Or Works of Wonder.

12. If the wicked Souls had introduced Substance in their will, then there *had* been no Woe in them, there would have been no feeling or perception of pain but *Magia*; but the Substance is an Image, and is in the *Turba*, and so there is a

242 *How the Souls is Mortal, &c. Q.*
perceptible source quality or pain.

13. It is a dying and yet no dying, but
will of Dying, viz. an Anguish in that same
Substance or Thing, which is introduce
into the will.

14. And that causeth that all thing
pant after God, and yet cannot reach him
and that maketh Anguish an

* *Note.* Sorrow for the Introduce
Evil, * the Soul continually
thinking, *if thou hadst not done this or that*
thou mightest have attained the Salvation
of God, and so the *Evil* Substance Matter
or Thing done or committed, maketh the
Eternal Despair.

15. Therefore we say, that no Soul
Dyeth, be it in God, or in Hell, and in
Substance or Doings remain standing E
ternally to the Glory of God's Wor
ders.

The Twentieth Question.

How the Soul comes or returns to God again.

I.

[His is clearly enough explained already, that it hath been *spoken out* from God's Mouth, and by the Holy Spirit created into the Image of God.

2. Therefore if it continue so, then, when passeth out of the Earthly Life, it clearly in God's Mouth; for it is in God's Body; No Source Quality or pain toucheth it.

The One and Twentieth Question.

Whither the Soul goeth when it departeth from the Body, be it Saved or not Saved.

I.

HE that *understandeth* rightly the three Principles, hath here no further question: for the Soul goeth not out at the Mouth, for it went not in at the Mouth, but it *passeth* only out of the Earthly Life, the *Turba* breaketh off the Earthly Life, and then the Soul remaineth standing in its Principle.

2. For, the Body doth not lay hold of it, no Wood nor Stone layeth hold of it, it is thinner than the Air, and if it had God's Body, then it goeth directly as a *Conquerer* quite through the *Turba*, viz. through the Anger of God, and quite through Death, and when it is through then it is in God's Body:

3. It continueth with its here-made Wonders and Substance or Matters as Doing

Q 21: *Whither the Soul goeth, &c.* 245
Things, it seeketh God's Majesty and the
Angels Face to Face.

4. Where it is, it is in the *unsearchable*
World; where there is no End nor Li-
mit, whither can it then
go away from thence? **Mat. 24. 28.*

Where the Carcase is, thi- *Luke 17 37.*
er the Eagles gather together: It is in
Christ's Flesh and Blood, with Christ its
Lord.

5. And though it should go a Thousand
Miles, yet it would be in that Place where
it was when it went forth, for in God
there is no Limit, near and afar-off is all
one, in him.

6. It is as *swift* as the Thought of a
Man, it is Magical, it
willeth in its *Wonders,
they are its † House or
Mansion or Habitation.

* *Or Works and
Actual Thoughts,
Words and Deeds
which it Exercis-
ed in this Life:*

7. The Substantiality
externally without it, is
Paradise, a springing or
growing, blossoming and
bearing, of all bright fair
heavenly Fruits: As we

† *Therefore in our
Fathers house are
many Mansions or
dwelling places or
particular Houses*

have all sorts of Fruits in this World,
which we feed on in an *Earthly* Manner:
so also there are all manner of Fruits in

Paradise, which the Soul may Eat of, the are in Colour and Vertue and Power as also in Substance, not as a Thought, though they are as Thin and *Subtile* or pure as Thought, yet Substantial, comprehensible to the Soul, *palpable* to be felt and handled, full of Vertue and Power, also Juice or *sap* of the Sap of the Water of Life, all from the Heavenly Substantiality.

8.

The *Heavenly* Body of the Soul, is from the Pure Element, out of which the Four Elements are generated, and that gives or affordeth flesh, and the *Tincture*, Blood the Heavenly Man is or consisteth of Flesh and Blood, and the Paradise is the *power* or virtue of the Substantiality: It is Heavenly Earth, *not* comprehensible to our outward Reason.

9. But we will now once more teach another A. B. C. All have *not* Christ's Flesh on them in this World *hidden* in the Old *Adam*, indeed of very many scarce one, onely the Regenerate, who are gone forth from their own Will into Gods Will

**Mat.* 13. 31.

Ch. 17. 20.

Luke 17. 6.

in whom the Noble and Precious **Grain of Mustard Seed* is sown, there a Tree is sprung up and grown.

10. *Mol*

10. Most Souls go from the Body with-
Christ's Body, but they hang by a
thread, and are in their Faith at last en-
tered into the Will, which Souls are in-
ed in the Spirit in the Image, but not in
e Flesh.

11. They wait for the last Judgement
ay, wherein the Image, viz. the Body
ill go forth out of the Grave out of the
rst Image, for God will awaken or raise
up through Christ's Voice, even that
mage which Adam had in his Innocency,
which is sprouted or grown with or by
Christ's Blood.

12. But the Earthly Body shall not
ouch it, that must also in the *Turba* come
efore the Judgement, but after the Sen-
ence of the Judgement the *Turba* swal-
oweth it up, and the wonders only remain
standing.

13.

Understand us aright thus; Those Souls
which must thus wait for their Bodies at
the Last Judgement Day, they continue
with their Bodies in the still Rest without
feeling any pain, till the Last Judgement
Day, but in another Principle.

14. They have in the Earth no Dark-
ness, also no Majesty, but they are in the

One onely still Liberty in Rest, without pain, without touching of the Body ;

15. But they see the
 * *Their Thoughts* * Wonders, yet they perform nothing in them, for
Words and Deeds they wait upon God
but All nothing and are in Humility ; for
with them.

they are *sunk down* through Death and are in another World ; but there is yet a Cliff or Gulf, *between* them and the Holy Soul in Christs Flesh and Blood, yet not a Principle, for they are in one and the same Principle.

16. But a Spirit without a Body, hath not that Might or Power, as that Spirit which is in the Body, *therefore* they are in the Rest, they are *under* God's Altar ;

17. When the Last Judgement Day cometh, it will then go forth, and eat of God's Bread, and put on God's Body, as

is mentioned in the Revelation of John, where the
 * *Rev. 6. 9,* Souls * *in white Garments*
 10, 11. *under the Altar ;* say, Lord

when avengest thou our Blood ? and it is said to them, *that they should rest a little while, till their Brethren come to them, which shall be slain for the Witness of Jesus.*

18. But the wicked Souls have another place

Q. 21. *when it departeth from the Body.* 249

place, viz. in the most innermost, which is the most *outermost*, in the Darknes: those Souls dare go no whither, they remain directly with the *Body*, in their Substance or Doings, but not in this World; so they do not touch the Earth.

19. They are indeed powerful over the Earth, they can open it without Substance Labour and Feeling, but the outward principle they have not, they are not powerful enough over the outward Spirit, and so it can a long time play
gling Tricks in the † Sy- † *Astral Starry or*
re- *Airy Spirit.*
al Spirit.

20. As many of them appear again in the Starry Spirit, and seek rest or Abstinence, also cause much *terror* and hurli-burly in Houses, all which they do through the Starry Spirit, till that be consumed, and then its Pomp lyeth in the Darknesse, and expecteth the Last Judgement.

21.

Our *Babel* saith, it is the Devil which goeth about so in the form or shape of the Soul; indeed there are right Devils enough with a Damned Soul; but it is not a very Devil, such a one, as is in the Abyſſe, and very readily plagueth the Soul in the time

of the Body, in the Abyſſe of the Soul.

22. Though indeed it is not *difficult* for him to put on a Deceivers Hypocritic Garment, he can easily put on an outward Garment, to seduce and to terrify Man.

23.

But this we must complain against *Babel* : that she is so altogether blind, and hath little knowledge of God : she hath *cast away* the true *Magia* and Philosophy, and taken, in the Antichrist ; now she wanteth Wit Ingenuity or Understanding ; she hath Art, but only Wit and Understanding faileth her and breaketh, she hath *broken* the Looking-Glass, and seeth with Spectacles.

24. What shall a man say ? the world is blindfold, men draw it into a Snare, and lead it captive, and it seeth it not, and it were indeed free, if it did *but* see it ; there is wicked knavish Cunning in the String men bind it with : Thou

* *Psal.* 44.23. wilt soon become seeing,
121. 4, 5. it is *bright* day, only * *A-*
wake thou keeper of Israel.

25. Thus beloved Friend, be informed of this, that there is great difference of Place and Condition among Souls, all according

21. *when it departeth from the Body.* 25

According to that into which a Soul is *entred*.
Is it holy and born anew or Regenerate?
Then it hath a Body, which waiteth only
for the Wonders of the Body, at the last
Judgement Day; it hath *comprised* them
early already in the Will, but they shall
find before the Judgement at the Last
Day: All Souls the Good and the Evil,
every one shall receive its Sentence and
Punishments:

26. The Holy shall be set in the sight
of the Wicked, that they may see and taste
the *Causes* of their Source and Torment.

27.

If any shall conceit a several place or
face, where they shall sit one among ano-
ther, that is quite *contrary* to the *Magia*;
every one is in its own Land Soil or
Countray, and not bound to the place of
the Body, but it may be where it will, and
find then *wherever* it is, it is there either in
God or in the Darkness;

28. God is every where, and the Dark-
ness is also every where; the Angels are
every where; *every one* in his own
principle and in his own source or quali-

29. The Conceits of outward Reason,
without apprehension and knowledge of
the

252 *Whither the Soul goeth* Quest. 21.
the Principles is a fighting with a shadow
in a Looking-Glass ; If I did ask a Thou-
sand times, and should be *alwayes* answer-
ed something concerning God , if I were
but still in Flesh and Blood ; I should look
upon it as *Babel* doth, which supposeth the
Soul goeth up into a Heaven above the
Stars ; I know nothing yet of *that* Hea-
ven, and I can well forbear being there.

30. It is indeed above, and there are
the Angelical Prince
* *Eye or Globe.* Thrones, but this * Eye of
this Aether, is OUR Principality and
our Kingdom.

31. Indeed it is all one with them that
are in the UPPER Heaven and with them
that are in OURS, but our Creation and
Substance or Doings is in our Aether ;
Soul may well go thither *if it desireth* ;
will be very lovingly received and enter-
tained by Gods Angels.

32. For there is the same Substance of
God with them as with us, and this only
is the difference, that they have Angelical
works among them *wholly* pure without
spot or Blemish, and we have the Great
Wonders, therefore they delight also to
be with us , and they are
† *Heb. 1. 14.* besides that, † *Our Ministers*
strive

Q: 7. when it departeth from the Body. 253
sing Servants during the Life of the Bo-
dy and resist the Devil.

33. Now being the Angels are in this
World in the Holy Principle, whither
ould the Soul then first go? *perhaps* into
Pride as *Lucifer* did, might *Babel* think;
(no, it remaineth in Humility, and
looketh upon Gods † Won- † Or Works.
ers; as Gods Spirit goeth,
that goeth also.

The Two and Twentieth Question.

*What every Soul departed doth, whe-
ther it rejoyceth or no, till the Day
of the Last Judgement.*

I.

THis Question compriseth or treateth
of the richly Joyful *Glorious* Gate to
the apprehension of, the * Or Souldierly
* Victorious Garland of triumphant prize-
the Soul. Garland.

2. When a beloved Son travels abroad,
for Arts and Sciences and Honour into a
strange Countrey afar off, he often think-
eth.

254 *What every departed Soul doth* Q.

eth of Home, and of the time of return
enjoy his Parents and Friends ; he rej
ceth at the *thought* of that day, and wait

† *Substance or
Matters business
and employment.*

for it with *inward Joy* a
Longing, and exercis
himself in his † affairs, t
he may get also Art a

Ingenuity or understanding and *experien*
wherewith he may rejoyce his Paren
Kindred and Friends.

3. In like manner we offer to yo
Mind, and give you this to Consider c
that the Soul without the Body, hath gre
inward Joy, and waiteth for the last Judg
ment Day, with great inward desire, whe
it shall get its bright fair Holy Body wi
the wonders *again*.

4. Also its rest in its Will, where the
it seeth its works according to the kin
and *manner* of the unsearchable *Magia*
which it will first get in the Figure at th
last Judgement Day, with the New Bod
out of the Old.

5. And it is highly apprehensible and
perceptible to us, but in the *Spirit* accord
ing to its knowledge, that the blessed
Souls, rejoyce in their here-Exercised-La
bour, and do exceedingly recreate them
selves in their Wonders which they see
Magi-

Magically; For those which have brought many to Righteousness, those have their wages in the *Magia*, in the Will, before their Eyes.

6. Those who have suffered much *persecution* for the Truths sake, they see their bright Triumphant Garland, which they shall at the Last Judgement Day, set upon the New Body.

7. Those that have done much good, shall have it *shining* in the Will before their Eyes.

8. And they that have been for Christs doctrine and Truths sake, despised persecuted and slain, their Tryumphal Victory before their Eyes, like one that hath overcome his Enemy in Fight, and *represents* the *Victory* before his King and Prince, which he hath in Great Honour and Glory, where his King receives him with great joy, and keeps him by him as his faithful assistant.

9. Now what joy is in these, we have no Pen to Write; only we apprehend that those for the most part, in this world have put on Gods Body, and so are in greater perfection then the other; they wait for the Last Judgement Day, with Great Joy and Honour and Glory, when their Works in
the

256 *What every departed Soul doth* Q. 2.
the *Heavenly Figure* shall pass before the
Eyes, and the wicked sha
† *Acts 9. 5.* see † *against whom they ha*
kicked.

10.

Every such Soul rejoyceth in great Ho
before the Face of God, at that which sha
befall it: for it apprehendeth its wage:
but cannot receive that without the *Body*
for it hath done its *Labour* in the *Body*
therefore it will get that again also whic
will follow after it in the *New Body*.

11. For although the highly pretiou
Holy Souls have in this world put o
Christ's *Body*, so that they stand as a
Image of God in *Heaven*, yet all the
works have been made or wrought in th
Old *Body*, which was God's Looking
Glass, and they shall in the Resurrectio
be *presented to them* in the Figure exactl
Heavenly in their *Body*.

12. For the first *Image* which *Adam* wa
before the Fall, is become Regenerated i
Christ, and will be put on to the Soul agai
with its Wonders, and though it hath God
Body aforehand, yet the Wonders stand i
the *first Image*.

13. But the *Turba*, with the outward
Kingdome of the outward source or quali
ty.

Q22. *until the Day of Judgment.* 257

is gone, for it was a Looking-Glass,
it is now become a Wonder ;. It liveth
without Spirit as-a Wonder, and will be
upon the Soul in great clarity or
Brightness from the Light of God : which
Holy Souls rejoyce at exceedingly, and
wait for it with great longing.

14.

And we present to your apprehension,
to every blessed Soul
trimmeth its lamp, that † *Mat. 25. 6. 7.*
may go to meet its

Bridegroom at the Last Judgement Day,
they renew their Wills continually, and
consider how they shall rejoyce in their
New Bodies in the Wonders with all holy
Men and Angels ; there is a *Continual* ri-
sing up of Joy in them, when they think of
that which is to come, every one accord-
ing to their vertue or capacity.

15. As their works have been *different*
upon Earth, so also is their Hope ; for a
diligent Labourer, who hath done much ser-
vice, rejoyceth at his wages, so also here
there is a friendly Substance of *Solace* a-
mong them and in them.

16. All scorn and blasphemy laid upon
them, which they were not guilty of, is a
great Victorious Honour and Glory to
them,

258 *What every departed Soul doth* Q
them, that thus have suffered in Innoc
cy wrongfully, and put on Patience
Hope, and this they have moreover, t
death cannot take from them nor add
them, the Soul *taketh along with it* wha
hath comprehended.

17. Their often *heartly* Prayers w
wishing and well doing to their Nei
bour, is their food, which they eat, a
rejoyce themselves, till their New Bo
shall eat Paradisical Fruit.

18.

But those which have put on God's
dy here, they eat without Ceasing at G
Table; but the Paradisical Fruit belong
to the *Body* of the Wonders, which shall
rise out of the Grave, which was creat
in Paradise: For it was made out of t
beginning, and bringeth the *End* with
Wonders again into the *Beginning*.

19.

And wonder not, as if we speak, as lik
ly we are understood in your Eyes, co
cerning TWO Bodies of the most ho
Saints, indeed there is not two of the
It is but ONE; consider only how God
Substantiality filleth all, and that is God
Body, which is in this Life, put on to t
holy Souls.

20. F

2. until the Day of Judgement. 259

3. For they cast their Will into God's Will, and so they receive also God's Body, which filleth All: their VWill dwelleth in God's Body, and eateth in God's Body of God's VVord, of God's Fruit, of God's Power and Vertue, and Christ is God, God is become Christ:

4. Thus they carry about them Christs Body in God, and yet nevertheless wait for their *First Adams* holy Body with the Wonders, which shall be put on them with Paradisical source or quality.

5. For, God's purpose must stand, he created the first Body in and for Paradise, should remain eternally therein; It must go in *thither* again, and the Soul upon the Coss of the Number Three, into the Mouth of God, from whence it came; and had yet the whole Person with Body and Soul remaineth one in another; but God filleth all in All.

6. O that we had a Humane Pen, and could according to our Apprehension write down in your Souls-Spirit: How would any convert out of *Sodoms* and *Gomorrah*, out of *Babel*, and the Covetous proud valley of misery, which yet is but Anguish and source Quality or Torment, full of fear pain and terrour.

24. Thus

Thus we give you to apprehend, and give you highly to consider of, the Lamentable and Miserable State and Condition the Damned Souls; what they have to Expect, and but briefly, because the next question doth it at large.

25. Their Expectation is like a Captive imprisoned Malefactor that continually steth, when any thing *stirreth*; when the Executioner should come and execute Justice, & give him his Reward; so also the

26. They have a false evil or wicked Conscience, which gnaweth them, their sins present themselves continually before their Eyes, their works they see also *Magnifically*; they see all the injuries and unrighteousness they have *done*, their vanity and voluptuous wantonness, the unmeasurable Pride pomp state and surly highmindedness, they see their Oppression of the Needy and Miserable, their scorning and domineering Implacableness.

27. Their false or wicked Refuge Confidence and relyances flyeth from them, their Hypocrisie and flattery was but a fighting with a shadow as in a Looking-Glass, it did not reach the
Hear

Heart of God, these stand
 need before them in the
Tria, viz. in their Will
 blind-visibly, but when
 they seek and search therein, then they stir
 up the *Turba* of the Fire, which will at-
 times consume the Looking-Glass, and
 in there is fear and terror.

* *The Heart of
 Gods Love shed
 abroad in their
 own Hearts.*

8. For, they see and know, that at the
 Judgement Day, all shall be tryed by
 the Eternal Anger-Fire of God, and they
 know very well, that * *their*
works will remain in the

* *1 Cor. 3. 15.*

9. This doth astonish even the De-
 vils, when they consider their Fall, which
 they standeth in, or lyable to, Gods Judge-
 ment, *expecting* what he will do, which
 the Holy Scriptures *mention* sufficiently
 as, especially the Judge Christ him-
 self.

30. And thus we give you to under-
 stand the total Miserable Estate and Con-
 dition of the Damned, so that when they
 should trim their Lamps for the Bride-
 groom, then they tremble, and their works
 wound them, which yet the *Turba* conti-
 nually sets before their Eyes.

31. Now those that are *highly Damned*
 Souls,

262 *What every departed Soul, &c.* Q.

Souls, are Desperate, they renounce God, they Curse and Blaspheme him, and his Enemies to the utmost.

32. They hold their Cause to be just; they resolutely set themselves against God, and think *thus* with themselves, there Fire with him, so are we Fire; there source quality or Torment with him, so will we climb up in the *Fire quality* or Torment, above God and Heaven; what care we for humility, we will have the Might Power and Strength of the Fire; we will be *above* God, we will do Wonders by our own Power Might and Ability.

33. We have the *Root*, God hath the Glance; let us be Lord Paramount; God shall be our Servant; our Mother *his* Life, we will at once destroy his strong City, and Fortrefs.

34. They have the same thoughts that Souldiers have, who *storm* Walls Forts and Towers, and think the City is their own, though it cost them their Lives. Understand us thus, as there is a Hell, so there is a Heaven, and as there are Inhabitants in the one, so there are Inhabitants in the other, and that in God is a Great Wonder, all standeth or serveth to his Glory.

The Three and Twentieth Question.

*Whether the Wicked Souls without
difference in so long a time before the
Day of Judgement, find any Mi-
eration or Ease.*

I.

That Thing that goeth into an Eternal En-
trance, that is also at the Eternal
; who will or *can* give any thing into
hand of him that is a far off, and is not
ent, that so he might have the thing
in him; surely that onely is given to
, which is *in that place* where he is; and
ing that goeth forth with its Will out
is self, can receive nothing within it
, for it desireth nothing within it

. Thus is the Wicked in this World
ined, he is gon forth with his Will out
n himself, into Covetousness, into
p Pride and Voluptuousness, into
spheiny, Gluttony and Drunkenness,
noredom and Wantonness, his Will is
con-

264 *Whether the Wicked Souls Quest.*
continually *Conversant* in scorning and
spising the Miserable, in disgracing
Contemning, plaguing and vexing
Righteous, and to tread him under
with Power and Authority.

3. The Right and Truth he hath mi
with Lies and Falsiti

* *Job 15. 16.* and continually * *swallo*
down unrighteousness

Cow doth *Water*, his going forth hath be
bitter Anger, and that he hath esteemed
be his Might and Power, his Will h
been willfulness, he hath done what
listd, he hath *Danced* after the De
Pipe, and hath only entered into Co
tousness, he hath accounted his Mo
and Goods for his only Treasure, i
which his Will and Mind hath *contin*
entered.

4. He hath not entered into himself
sought the Love, much *less* Humility,
Miserable and needy have been accoun
his Footstool, he hath oppressed them w
out Measure, and hath counted that
Art and Wit, when he could Circumv
the simple, and take away the *Fruit* of
Labour; he hath supposed he hath u
good Policy in it, that he might gain som
what to himself, that he might be abl

What he will, thus artificial is he and
trous, and standeth in Great VVif-
n.

6. All this and much more he hath fra-
d in his VVill and *Mind*, and therewith
h he filled the Image of his Souls-Spi-
and all standeth in its Figure, and now
en the Body deceaseth, then hath
Turba comprised all this in the Spi-

7. And if the Spirit would now go into
helf, then the *Turba* goeth alone with
and seeketh the Ground, viz. the Souls
ot, and so the Fire doth but there be-
Come kindled.

8.

And we give you to understand that the
als of the VVicked have *no* Mitigation;
s their best Mitigation and Joy, when
ey clime up in their Will and *Mind*
th their here-acted Works and Matters,
d they desire still continually to do those
ings, it grieves them if they *have not*
ficiently oppressed an honest or vertu-
s Man.

9. Their Will and Mind is just as it
s here; they are Spirits of Pride as
e Devil is, also of Covetousness, and
they swallow down their Abominations

N

which

* *In Thought* which they have here * *Ad*
Word or ed : Their Joy is onely
Deed. think how they will despi

and scorn God, and be their own Lords and Masters, that is their Ease and refreshment, and no other.

10. For, where will they get any other Ease? They dare not for shame lift up their Eyes to God, and they dare not look to the Holy People which they have been *despised*, they are ashamed of that, for their falshood and wickedness *smileth* them on the Face continually, and their Malice and Wickedness riseth up from Eternity to Eternity : If they think of the Last Judgement Day, then Fear and Terror ceaseth on them, they had rather let their thought alone and recreate themselves with high-mindedness.

11. And that is also a Wonder, and the *Greatest* Wonder of all, how out of an Angel such a furious Devil is come to be

12. Thus is the Might and Power of the Anger in God, become manifested ; for God hath manifested himself, according to *both* Eyes, *viz.* both in Love and Anger, and Man standeth free, he may go into which of them he will, God casteth none into Anger, the Soul casteth itself thereinto.

13. B.

13. But know this, that the *Anger* hath
its *Jaws* wide open, and draweth migh-
ty, and would devour all, for it is the
Covetousness and Pride, above humility:

14. And so the *Love* and *Humility* have
set open their *Jaws*, and draw with all
their Power and Vertue, and would draw
into Love into Heaven.

15. Now into which soever the Soul
parteth there it is, and in that it grow-
eth, be it either in Love or Anger, in that
it standeth, and from thence is no de-
liverance in Eternity; here in this Life

the Soul is and standeth in the
Angle in the Ballance or
even weight, and can if it have
been Evil, become regenerate
in the Love; But when the
Angle or Ballance breaketh,
then it is past recovery, it is
everwards in its own Coun-
try, in its own Principle.

†



★



16. Now *who* shall break or destroy
that which is Eternal, where no breaker
or destroyer can be found? for it is its
own Maker or Framer; whence will ano-
ther *Turba* come, when a thing is in
the Eternity, where there is no limit
more?

17. And that yet you may see that God willet not the Evil, he can
** Mat. 21.* eth his Will to be made
 34, 36. known; ** He sendeth*
Prophets and Teachers, and
 giveth them his Spirit, that they may
 warn you; now if you will not Convert
 then you let the Anger withhold you
 which is also your *Wages* & your Kingdom.

18. It is grievous to you that you
 should be *snatched* from your own will, from
 your Pleasure and Voluptuousness, your
 Pride your sumptuous delicate Life;
 to, so will the Hellish Dregs hereafter
 relish pleasingly also.

19. We teach you the Cross, and the
Devil teacheth you pleasure, now you may
 lay hold of which you will, and that you
 will have, whether it be Love or Anger.

20. We labor for you, and you despise
 us; what should we do more for you?
 we not your very slave? If you will
 convert, away, and take that which
 is yours with you, and we will take that which
 is ours, and so we are *Eternally* parted.

21. We will still work in our Day-
 labour, and do what we
** Mat. 13. 30.* Commanded to do, in
 Harvest, we shall co-

as before another, and there you will know us, and do that to your selves, which you had done unto us here, this we *should* hide from you, but speak what we see.

The Four and Twentieth Question.

Whether Mens Wishes profit them any thing, or sensibly come where they are, or not.

Read our Discourse.
MY beloved Friend, *† Luke 16.*
look upon the *† Rich* 20. to 24.
Man, and Poor Lazarus,
and so you shall find that there is a Great
Chiff or Gulf, between them and us: so that
those that would with their Prayers and
Will, go to them, cannot, neither can they
come to Us; there is a Principle between

2. The Prayers and Wishes of the
righteous penetrate into Heaven, and
not into Hell; also the Scripture saith,
out of Hell there is no Redemption, they lie
in Hell as Dead Bones, they Cry and none
heareth them; No Prayer availeth them
at all.

3. And though many Pray for the Darned Souls, yet their Prayer continueth their own Principle; and goeth into Heaven, not into Hell: *out of Hell there is Recalling*, saith the Scripture.

4. Ye know what Christ said to his twenty Disciples, † *When* *† Mat. 10. 12.* *enter into a House, Salute that House: if the Child of Peace be in it, then will your Wish and Salutation rest upon him; if not, then your Wish returneth to you again: so it is also there.* *Luk. 6. 49.*

5. No good Wish goeth into Hell; but it is thus, if the Wicked leave much falsehood wickedness and deceit behind him, so that Hell Torment is wished to him in the Grave, *that* goeth to the wicked Soul, that is the Wish that cometh where they are, that they must swallow up into themselves from their here-made, acted, committed, Abominations, that is *the* food, which the Living send after them.

6. But yet very wrongfully, and doth *not* belong to God's Children to do so, for they sow thereby into Hell, in God's Anger, they should have a care that they do not reap the same in the Harvest which they have sown: assuredly if Repen

Q. 4. *profit the Wicked Souls departed.* 301
Doubtance and Conversion be not exercised,
it will be *no* otherwise.

. Further, we offer you this according
your apprehension in the Spirit, not ac-
cording to the outward Man, in Conceit
or Opinion, but *according* to our Gift;
that it is with the Soul, which thus hang-
ed by a Threed, and yet at the last in the
Hell entereth into sorrow, and so layeth
down on the Kingdom of Heaven by a
Threed, where Doubting and Believing
are mixt, it is with such a Soul in this man-
ner, that a *Heart*y Prayer and Wish, com-
eth to them, which with total Earnestness
presseth to the poor captive Soul into its
true quality or pain.

8. For that Soul is not in Hell, also not
in Heaven, but in the *Gate* in the Midst in
the source or quality of the Principle,
where Fire and Light part, and is detain-
ed by its *Turba*, which continually seek-
eth the Fire, and then that comprehended
little Twig or *Branch*, viz. the weak Faith,
sinketh down in it self, and presseth after
God's † Mercifulness, and
loveth it self patiently in-
to the Death of the sinking
down, out of the Anguish,
and that *sinketh down* out

† *Barmhert*y ig-
keit.
Warm-hearted-
ness.

302 *Whether Mans Wishes, Quest. 2*
of the source quality or pain into the
Meekness of Heaven :

9. And though many a Soul be detain'd
a † competent time, yet can
the Anger not devour that lit-
tle Faith, but must *at last*, let
it go. † *Tedious while.*

10. But what that is, I leave to the
to try; who wilfully and obstinately pe-
severe or continue in sin, till their En-
and will *then first* be Blessed,
then the † Priest must make † *Pf.*
him Blessed, he should consider it.

11.

But this we say, that a Mans Hearty fi-
ry or Zealous Prayer *cometh to them*, for
Faithful Earnest Prayer hath Might and
Power to break open the Gates of the
Deep: it breaketh open a *whole* Principle
and seeketh or searcheth, and if there
any thing therein that its Will or Mind
capable of, then it *taketh hold* of that, viz.
the Poor Soul in its sin source quality
pain, layeth hold on its loving Brother
divine Earnest Will; so that it becom-
eth *strengthened*, and can sink down out
the Anguish in his Brothers Spirit at
will, through Death, and attain Gods
Kingdom.

12. But

12. But into its Glorification he cannot help it, for that shineth out of the Souls own Substance or *Doings* and *VVill*: So the Soul of a Neighbour goeth no further with him, though that is not the Soul, but the *Souls Spirit* that doth this, then to Death, where the Anger severeth it off; where it is freed from the fierce Vvath, and then the Spirit passeth or entereth again into its Soul:

13. Here in Popery much Jugling hath been contrived, with † Masses for Souls, only for the sake of money; but it hath been a Gross deceit of the Babyloish * Priests, for *earnestness* is required to strive with and Overcome the Anger of God.

† *Seel-Messen.*
Souls-Meals.

* *Pfaffen.*

14. VVe say assuredly, and readily acknowledge it, that the Congregation of Christ hath great Power and Authority, to Ransome *such* a Soul: if it be *fervent*, and do it with earnestnesse, as it was done in the first or *Primitive* Churches, when they had *Holy People & Holy* † Priests, whose Service and Ministry was Earnest:

† *Priester.*

15. They have indeed effected *some* *what*, but not in such a kind as *† Bapst.* way as the *† Pope* Boasteth, that he hath the Key, he can let Soul out with his Blessing when he will, *a man will give him Money*; but that is Lye.

16. Is he HOLY? then he beareth the Great Mystery, and is Christ's Shepherd *over his Sheep*, and then he shall with the Congregation, in Great Earnestness, press into God in great Humility, and come to the Place of the Poor Soul, but NOT for *Money*.

17. In Money there is alwayes Covetousness, and it never reacheth the Earnest Principle, the Prayer of the Covetous *entereth* into his Chest we say, that all whatever is done and administred in the Churches of Christ *for Money*, belongeth to Antichrist in *Babel*, for they hang their Hearts upon it; it were better Men die give them Meat and Drink, and other Necessaries, and no Money, and then they would not so set their Hearts upon it.

18. What can that Spirit seek and find in the Mystery, which *is not* it self in the Mystery? O, there is a great *deceit* *herein*,

Q24, *profit the Wicked Souls departed.* 305
hein, when it comes to be Day, you will
see that it is so; you are still in Darkness
in the Mystery, *Babel* hath so blinded
you.

19. And therefore it is, that you have
laid upon Art and Favour, and not upon
God's Spirit; are not ex-
ceeding errours, † and strong † 2Thes. 2.
delusions come upon you, that 11, 12.
ye believe lying Spirits, who
speak in Hypocrisie and Deceit, and ye de-
pend hang and cleave to them, and commit
Hypocrisie with Errour, and exercise flat-
tery with delusion? See what the Revela-
tion of *John*, and *Daniel* say to you; It is
Day, the VVages will soon follow.

20. You have now Teachers, which
oppress and throw to the ground the First
or Primitive Church with its Spirit; prove
and try them and you will find, that for
the most part they are VVolves and Har-
lots, which first sprung up and were ge-
nerated in the Primitive Churches, when
Men slept, and they will indeed devour the
VVhore.

21. But prove and try them, they are
VVolves, sent from the *Turba*, they
must do it, God suffers it to be done, and
will have it done, that so he may with one
Besom

Besom sweep out the other; but they Besoms, and will after the finishing of Wonders of the Anger, be given up to *Turba* together.

22. Suffer this to be said to you by the Spirit, it is your Own Prophet, it is generated out of your *Turba* upon the Crown, *awake* or else you must thus be devoured by one another.

23. For No stranger consumeth you but your own *Turba*, which is come to the Limit; boast *not* your selves of a Golden Time, it is a Time of Wonders.

The

The Five and Twentieth Question.

*What the Hand of God, and the Bosom
of Abraham are.*

I.

[His is indeed sufficiently explained already; for it is the All-Substantial All-Being, every-where-presence of God; it in its own Principle: as the Rich Man, who was in Hell, could not prevail with Abraham to send Lazarus to him with a Drop of Cold Water, to cool his Tongue in the Flames, Abraham said there was a great Cliff or Gulf between them, that is a whole Principle.

2. The Bosom of Abraham is thus to be understood; Abraham was the Father of the Faithful, and God gave him the Promise, that in his Seed all People of the Earth should be Blessed; this was to be understood of the Messiah Christ, who would become Man in the Faithful; and as in Abraham's Seed he became Man, so he would also become Man in the Children of the Faithful, and bless them.

3. And

3. And this is now the Holy Christian Congregation generated in Christ, that the Bosom of *Abraham*, & we are in Christ *all one Body*, and to *Abraham* was the *Promise Given*, he was the Patriarch, or Arch Father; and we are all become generated in that Promise, understand, in the New birth in Christ, and are in *that Bosom* which taketh us into it.

4: When we through earnest Repentance, enter into *Abrahams* Promise, then we go into the Bosom of *Abraham*, viz. into *Our Promise*, and in the Bosom of Faith Christ becometh generated or born in Us, and that is the *Fulfilling*.

5. Thus we are in Humility with *Lazarus* in the Bosom of *Abraham*; for Christ is *Abraham*, and to *Abraham* was Christ Promised, now he hath him, and we with him, and thus we come into his Bosom, and are his Children in the Promise, and *CHRIST* is the *Fulfilling*.

6. Thus we sit in the fulfilling in the Bosom of *Abraham*, and are *Abrahams* Seed according to the Spirit. Here ye blind Jews, open your Eyes, what doth *Abraham* in the Circumcision signifie? nothing else, but that Sin should in the Blood and Death of Christ, who shed his Blood

Q:5. *the Bosom of Abraham are.* 309

For the Children of the Faith of *Abraham*,
betrovned, and in that Blood as in a Hea-
venly Tincture become *Regenerate* a-
gain.

7. *Abraham* and his Children drowned
Sin in their Blood in the Faith on Christ,
now in their Blood was to become *Man*, and
now it is fulfilled, and therefore hath God
set the Seal of Faith in the Substance, and
now we are and should be born anew or
Regenerate in the *Real Blood* of Christ.

8. Christ's Blood taketh away the *Turba-
tion* us, and we rise again in his Blood,
as a New Man out of the Old, and bear or
carry Christ's Image, Christ's Flesh and
Blood in us in Our Image, if we are the
Children of *Abraham* and Not *Ishmaels*.

9. For to *Isaac* belong the Goods of the
Image of the Body of Christ; the Circum-
cision is *Ishmaels*, for he converseth about
Works, but the Goods are *Isaac's*, and *Ish-
mael* shall at Last dwell in *Isaac's Tents*;
but the Kingdom belongeth to *Sem*.

18. † Not out of Merit by
Works have we *Isaac's Goods*, † *Rom. 11. 6.*
but out of Grace, out of Gods
Love, we cannot attain it
with the work, but in the
Faith, * *in the Will and Deed,* * *Phil. 2. 13.*
at the Entering in.

11. But he that entereth into † *Herrschaft*. eth into † a *Dominion* which is not his own the right of Nature, he entereth into it the *Grace and Favour* of the Giver of Dominion; why is the Servant in the House Angry and Discontented at it that the Lord is so Good and Gracious, and giveth *stranger the Dominion*?

12. We were Strangers, and the Word was in the Family, but the Lord hath given us the Promise in Paradise, he would bestow upon us again his Kingdom *out of Grace*; he left *Cains Offering*, but to *Abel* he gave the Kingdom of Grace, for *Abel* sought it in the Spirit, and *Cain* in the Work.

13. Thus understand how God's Kingdom is Magical, for, the first Will attaineth it, and the Will in the Substance or Work NOT, for it remaineth in the Substance or Work; but he that goeth free findeth the Eternity, and the Kingdom *Grace* therein, and the Promise with the Substance or Work *together*; and then the Work dwelleth in the Will, and is the Wills Household Servant;

14. Thus ye understand, if ye be seeing

C25. *the Bosom of Abraham are.* 311

it; the whole Old Testament, this is the
Oly Ground, but comprised *briefly*; and
we come to write upon *Moses*, you shall
d it wholly: and thus we have shewen
u the right and true Ground of the Bo-
n of *Abraham*, and of the true Chri-
an Religion.

15. Whosoever teacheth otherwise is
Babel, beware of *him*, he hath not
rists Spirit, but he is *Ishmael*, and seek-
h or gropeth in his own conceit.

16. O thou VVorthy and Pretious
hristendom, be yet *seeing*, else it will
o more shine so clearly to thee, go yet to
azarus into *Abrahams* Bosom.

The

The Six and Twentieth Question.

Whether the Souls of the Deceased, take care about Men, their Children, Friends and Goods, and know how to like or dislike their Purposes and Undertakings.

I.

MY beloved Friend, this Question is above all humane Reason, and knowledge according to *Outward Reason*; but being we are *Abrahams Children*, therefore we have *Abrahams Spirit* in Christ. And as *Abraham* looked backward upon the Promise in Paradise, and forward upon the fulfilling of the Promise, so that he saw in the whole Body of Christ, what was to be in the Middle, † and saw
† *Joh. 8. 56.* Christ afar off; so also we.

2. And being you so vehemently long after the Great Mysteries, and desire them with earnest seeking, giving God the Glory, and accounting your self in your high knowledge *very unworthy* of it, and so humbling your self before God, therefore

God

God also giveth it you, though by so slight
an *mean* an Instrument, who accounts
himself *much more* unworthy, yet doth not
dare to resist his Will, thus *you* are the
Siding in this Hand, and the Cause of at-
taining it.

3. For this Hand, knew nothing of the
Mystery, it sought only *Abrahams* Faith,
but *Abrahams* understanding was also gi-
ven to it, which you have caused by your
taking.

4. Now see that you attain also *Abra-
hams* Spirit, which hath written in the
knowledge and Apprehension of *this*
Hand : we will set you it down in a Bro-
therly manner, for we are *not* your Lord
of the Mystery, *but* your Servant.

5. Apprehend us aright, we are *Laza-
rus*, and you are in respect of us to be ac-
counted *Abraham* ; you have laboured
much more then we, but we are fallen
to your Harvest, not of Merit but of the
grace of the Giver, that no Tongue might
stand before God, and say, *this hath my Un-
derstanding done.*

6. You ask a high Question, I under-
stand it not ; for if I should apprehend it,
then must I be in the *Departed* Soul, and
must be in that Souls Spirit & apprehension.

7. Ne-

7. Nevertheless, being we are in Christ one Body, & have also Christs Spirit, therefore we see all in Christ, out of one Spirit and have its apprehension; for he is in us become *Man*, and all *Holy Souls* are our fellow *Members*, ALL begotten from or of ONE, and we have all, one Will Christ, and the right and true *Bosom Abraham*.

8. And so now we have gotten *Might* and *Power* to Manifest or Reveal unto you that *Hidden thing* in Christ; for our Souls seeth in their Souls, not that they press and come to us, but we press and go to them, for they are in *Perfection*, and we but in *Part*.

9. And Now we can Answer you, not from Reason of the *outward* World, but from or out of the Image of Christ, and out of *his* and *our* Spirit.

10.

You ask whether the Souls Departed take care about Humane Matters or Doings, and see, like or dislike them? Now this is to be understood in *Three* several wayes, as to *Three* sorts of Souls, as indeed there are *Three* distinct kinds of them.

11. *First*. I. concerning the Souls that have not yet attained Heaven, which stic

6. *Whether the Souls of Deceased*, 315
The source quality or pain in the Principi-
in the *Birch*, these have still humane
atters with the works on them, and they
ch diligently after the *Cause* of their
Dention.

2. And therefore many of them *come*
in with the Starry Spirit, and walk a-
in Houses and other Places, and ap-
per in *Humane Shape* and Form, and
are this and that, and often take care
out their Wills and Testaments, suppo-
; *thereby* to get the Blessing of Holy
Pople for their Rest and Quiet.

13. And if their Earthly business and
Employment stick in them and *Cleave* to
them still, then indeed they take care
out their Children and Friends, and
is continueth so long, *till* they sink down
to their Rest, so that their Starry Spirit
is *consumed*, then all is gone as to all care
and perplexity, and they have no more
feeling knowledge thereof, but merely
at they see it in the Wonders in the
Magia.

14. But they touch not the *Turba*, nor
seek what is in this World, for they are
once sunk down from the *Turba* through
death, they desire *that* no more, neither
do they take any more care, for in care,
the

the *Turba* is stirring ; for the Souls Will must enter with its Spirit into Earthly things, which it would fain forsake, it hardly got rid away from them before it would not cumber it self to let in an Earthly Spirit again.

15. This is an Information concerning that one part or sort of Souls : and we speak freely and certainly, that this Part or sort do no more, after they are come to Grace purposely, take care about Humane Earthly Matters : but about Heavenly Matters which come to them through Mans Spirit, they see them, and have their joy therein.

16.

But there remains this still to be said that a Living Man hath such Power and Authority, that he can with his Spirit reach into Heaven to the Souls departed and stir them up, often in a Question, a hearty Desire : but it must be Earnest, there belongeth Faith to the breaking open of a Principle.

17. Such a thing we see in *Samuel* the Prophet, whom the King of *Israel* raised up, that he might manifest his Will to him ; though some look upon it otherwise of whom we say they are blind without apprehension

Q 6. *Whether the Souls of Deceased,* 317
prehension or knowledge, and speak their
Sool-Conceits, and make meanings and
Opinions, about that they have *no know-*
ledge of in the Spirit, and that is *Babel*.

18.

and *secondly*, 11. The *second Part* or
10, which sink down in their Dying with-
out a Body, they are with the *first* sort,
which are now sunk down *further* then they
were, all in one and the same Place of the
Principle, these all take upon them *no*
business or Matter, wherein the *Turba*
liketh:

9. But as concerning the Living ho-
norable virtuous Souls which send their works
with their Spirit and *Will* to them, they re-
joice therein, and are so Courteous and
friendly and Ready, that they appear to
Men Magically in their sleep, and shew
their Good Wayes, and often reveal Arts
and Skill to them; which lie deep hidden
in the Secret or *Arcanum*, viz. in the Souls
Myffe.

20. For, while the Earthly Spirit draw-
eth the Mystery before the Soul, and hold-
eth the Soul Captive in the Mystery, the
Soul's Spirit cannot *alwayes* reach the
Deepest secret or *Arcanum* of the Soul:
But after the departure of the Body, the
Soul

Soul is free, and especially without a N
Body, that Soul seeth it self, and also
Wonders, it can indeed to one that
living, shew somewhat in the sleeping *Ma*
gia, if the Man be honest or *vertu*
and hath *not* awaked the *Turba* :
Dreams are all Magical, and thus the S
without a Body is in the *Magia*
God.

21. Thus know, as concerning *wic*
Matters or Doings, the Soul which is
parted from the Body, entereth *not* in
them, *unless* it be a Damned Soul, a
that Soul goeth Magically into them, a
hath its recreation therein, and teach
many in Dreams great *Master-pieces*
wickedness, for it serveth the Devil.

22.

Now, that which an Evil Man desire
that the Devil acted for him very readi
for he can *better* do it by or through a
mane Soul, then by or of himself; he is
rough, and terrifyeth the *Magia*, wh
astonisheth the Elementary Spirit, a
awaketh the Body: and we acquaint y
that all is done Magically in the W
without awakening or stirring up of
Source Quality or *pain*; for, No S
awakeneth or stirreth up its Essences
plee

Quest. 26. *take care about Men; &c.* 319

please Man, *unless* a Man awaken them
and disquiet them himself.

24. Also there are many *pieces* of wicked-
nesse in Nigromancy; which many times
do torment the Spirit of a Man, but of
his Soul which carrieth about him Christs
Substantiality, for that Soul is *Free*.

25.

The *Third* Part or sort of Souls Depar-
ed, are those which are in the Bosom of
Abraham, in Christ with Heavenly Sub-
stantiality, those *none* can stir unless they
will themselves, that they bear favour, to
his Soul, which is like it self, these take
not upon them any Earthly Thing at all;
unless it serve to Gods Honour and Glo-
ry, and then they are very *diligent* and
willing to *reveal* somewhat in a Magical
manner.

26. But they let in No *Turba*, neither
do they pray for us, in the presence
of God; what cometh to them, that they
have Joy in among the
Angels of God, for the An- + *Luke 15. 7.*
Angels rejoyce at a Sinner that
repenteth, much more the Souls:

27. What should they pray for to God
for us? It *lyeth not* in their Prayer, but
in Mans Entering into God, when he put-

320 *Whether the Souls of Deceased,* Q 2.
teth his Will into God, then God's Spirit
helpeth him *unprayed to* by them ;

* *Rom. 10. 21.* 28. *For his Arms are*
stretched forth Day and
Night to help Man, what need then their
Praying? It is the Will of God, that Man
should come to him.

29. Why then should a Soul be so per-
verse, as to account God to be so *severe*
Judge, that he will not receive a Convert-
ing Sinner? such a thing were not agree-
able with the apprehension and knowledge
of God : but if the Blessed Souls see that
a Soul with the Spirit presseth to God, then
they rejoyce that God's Kingdom is in-
creased.

30. The Heavenly Soul hath God's
Will, what God willeth, that it willet
also ; but it is *Gods Spirit* it self, that will
help a Converting Sinner.

31. The Souls see very well how God's
Spirit penetrateth into a Soul, if the Soul
Will do but give Way and Place to it, it
needeth not the Prayer of any Angel, the
all wish that God's Kingdom may come into
us, and God's Will to be done, but in the
Dominion they give God the Glory.

32.

But that Men in Popery have prayed to
the

Quest: 26. *take care about Men, &c.* 321

Great Saints Departed, and that they have then *appeared* to Men, and wrought Wonders, all that we affirm, it is true, though perhaps now it be taught to the contrary, yet there is not any *true apprehension* among them; it hath another B. C. which neither of the two Parties understand.

33. One Faithful Soul layeth hold of the other, the *Livings* Faith hath laid hold of the *Deceased* Saints Faith, and the Faith hath wrought Wonders.

34. Yes it is so powerful that it can remove Mountains, should then the Pure Faith of the Saints be able to do nothing in the *Livings* Faith? they could even *dissolve* the *World*, if God would give leave;

35. As God hath given leave, that the heathen have been converted by such means, when they have *seen* such Wonders done at the Burial of the Saints.

36. Should a Soul in Heaven not be willing to afford its Faith to serve the glory of God and his Deeds of Wonders; the Wonders are done in the Holy Spirit, who hath wrought the Wonders through the Faith of *both* the Parties, and they are only the Wonders of God and his Children.

37. But that this way is so wholly thrown to the Ground, and that now there is *so learned* a School, that it contemnets all Gods Wonders, that is Babel and no Spirit, it is Envious Pride, for a Man

stand up and Cry, Come
 † *Mat. 24. 23.* ye all to me, † *here*
Mark 13. 21. Christ, here is the Go
Luk. 17. 21, 23. spel; Indeed there is
 Pride, Covetousnesse

seeking of Honour and Vain Glory, ow
 self will, an Exalting of Proud Obsti
 nate Babel :

38. It is even the *Old* Antichrist, the
 are *young* Branches sprung out of the *Ol*
 Tree, they have awakened the *Turba* wi
 their strong fierce wrathful sap, which wi
 root out the whole Tree, for God hat
 said it, it is altogether evil and Worn
 eaten it must fall,

39. For it self is a *Young* Tree sprung
 out of the Root, even out of the *Old* Ro
 which will make known the *Old* Tre
 what it hath been in its Wonders.

40.

But we would hereby despise none, b
 we speak thus of *our* Wonders and sa
 that the Servant shall enter into th
 House, and become Free; for the time

ne

Quest. 26. take care about Men, &c. 323

nor, † that the Servant should
live with the Sonne, and be Mer-
rit and rejoyce with him.

† Luk. 15.
22, 23.

41.

And thus we give you for an Answer
to this Question summarily, That indeed
the Holy Souls, *know* and *like* our Holy
Works; but they do not meddle about our
filthy or wicked works, for they dwell in
another Principle: No evil work cometh
nigh them, neither do they look upon it or
regard it, what belongs to the Devil they
take no notice of, only of what belongeth
to their Principle.

42. Their Children Parents Friends
are all alike to them with strangers, for in
Heaven we are *all Brethren*, they have no
greater care about their Children and Pa-
rents, then about others, unless they work
and Act in God, and then indeed their
service of God is much more full of Joy
to them: but they enter not into their
curiousness,

43. For after the Last Judgement Day,
the honest Parents, will know Nothing of
their Children that are in Hell: And so it
is sufficiently apprehensible to us, that they
now take no care about their *wicked* Mat-
ters or Doings.

The Seven and Twentieth Question.

*Whether the Souls in Death, know
understand this or that Business and
Art, in which they were skilled when
they were in the Body.*

I.

THis is as in the following Question, and
their Substance or Matters and Doings,
appear to them in their Will and
Mind, in a Magical kind or manner, they
see it, but the *Figure* or Frame of them
will first be given to them in the Day
of the Restoration, that they may be able
to look upon them aright, for they must first
be tryed by the Fire, and that which is false
or wicked must remain with its Turba in the
Fire, according to the purport of the Word
of Christ.

2. But, if the Question be concerning
Arts, whether they know them: surely they
know all Arts, though never so Deeply
founded, but they dare not awaken or stir
them up, that they should appear in the
Spiri

(27. *know the Arts they used alive.* 325
Spirits, for Arts are Generated in the Cen-
ter of Nature, out of the Essences wherein
the Wonders stand, which they have sought
in this World, *so much* as hath been open-
ed to them in the Mystery.

3.

A Soul without Gods Body goeth not in-
to the Mystery for Art, it standeth still and
quiet in its Rest, it feareth the *Turba*, it
giveth Glory to God.

4.

But the highly Enlightned Souls, which
carry Heavenly Substantiality in their *Spi-
rit*, they have the skill and knowledge of
heavenly Matters, and of all whatsoever
yeeth in the Mystery, especially those
which have been *conversant* in the Mystery
here, the other do not use to search into
the Mystery.

5. For every one continueth in his
own Calling and Employment, which he
hath here loved and delighted in, though
indeed there be *no such* working or Labour
there, yet they have Joy in it; for in
Heaven there is a *simple* humble Childrens
Life.

6. Why should Men there enquire after
Arts and Sciences? The *whole* Mystery
standeth Open: God filleth all in all,
O 4 there

326 *Whether Souls can get more skill* Q²
there are meer Wonders, they live all i
Wonders, and *are all* the Art of God, the
have all great skill and knowledge, bu
in a Paradisical simple Childrens Life.

The Eight and Twentieth Question.

*Whether they have any more skill or
knowledge of Divine Angelical and
Earthly things, and also of Devilish;
and can have more certain Experi-
ence and Knowledge of them then
they had in the Body.*

I.

COncerning Divine and Angelical Skill
and Knowledge, they have certainly
much more, for they are in the Principle of
God: and the Son seeth very well what the
Father doth in his House, so also the *Soul*
seeth what is in Heaven.

2. Their skill and knowledge, is very
various; for the highest skill and know-
ledge is apprehended in the Majesty, and
there must *most Souls* wait till the Last
Judgement Day, when they shall get their
New Bodies :

3. But

Quest. 28. *then they had in the Body.* 327

3. But the highly Enlightned Holy
Suls, that are in God's Body and *Power*,
they have surpassing overflowing skill and
knowledge of God, and of the Angels,
for they are in the Wonders of God, till
their own Wonders shall be presented also
to them.

4. The Souls without a Body, are in
heaven in God, as it were Magically, they
are taken or stir up no Won-
ders, but are under Gods *† 2 Tim. 4. 1.*
star; and wait for the *Tit. 2. 13.*
Wonders at *† the day of* *1 Pet. 1. 7.*
appearing.

5. They take no care about Devilish
things, for *that belongeth* to the Angels to
strive with the Devil, and defend Men,
If Soul Imagineth into Hell, it is Enmity
to them.

The Nine and Twentieth Question.

What the Souls Rest, awaking and Clarification are.

I.

This is also clearly enough Explained. Their Rest is without † Substance in the † Or Works. *stillness*, where they are in God's Hand, and no sorrow or pain toucheth them, they have no feeling of any pain. but it is as one that lieth in a sweet sleep, and resteth quietly.

† Or *Glorification*. 2. Their † Clarification during *this* time, is when they think and consider of the Joy to Come, then the Spirit entereth into the Majesty of God, whence they have Joy and Clarity or Glory, and so during all the time they † trim † *Mat: 25. 6, 7.* *their Lamps, that they may be ready in their New Body to be received by their Bridegroom.*

3. There is a very sweet Paradisical Joy in them, but Paradise is not stirring in

Quest. 30. *What the Souls Rest, &c.* 329
them, with full perfection, for that be-
ngeth to the New Body out of the Earth,
the First Body which God Created, which
Christ hath redeemed by his Death, that
will bring the Wonders, and enter again
to Paradise, and be surrounded or Cloath-
ed with God's Majesty, and
men is † the Tabernacle of † Note.
God with Men. Rev. 21. 3.

The Thirtieth Question.

*What the difference of the Livings and
Deads Resurrection of the Flesh,
and of the Soul is.*

I.

Concerning this saith Christ, there
shall be great difference, wherefore
we remit you to the Scripture, for it shall
all be according to the Scripture.

2. But seeing this is unsearchable and
inapprehensible to Mans Reason, therefore
I know not how to answer you more then
the Scripture saith, but seeing you long
and desire to know these things, therefore
you are also in your seeking, the finding;
and I am only the Instrument,

3. And

3. And though it be given and opened to me, yet it is not from *my own* understanding and knowledge, but the knowledge standeth in the Spirit of Christ, according to which, this Hand calleth it self *Two-fold*, and saith WE, for it speaketh from Two Persons; and two Persons say not I but We, and speak of Two; as a Lord that speaketh of his Person and of his Dominion.

4. And so Gods Children and Servants should not say, the knowledge is Mine, the understanding is Mine, but give the Honour and Glory to God, and in their opening or manifesting the
 * Or declaring the Works of God. * Wonders of God, should speak of two, viz. of the Giver and of the Receiver.

5. Neither should any understand our Writing so, as if the hand did *boast* or Glory of it self, according to the Authority and worthiness of Man, though indeed in Christ we are worthy: but according to the Outward Man, we would have no boasting or praise and honour, for the Praise is Gods.

6. We are Children of the Father, and should do that which he would have us do, and

and not † hide or bury in the
earth, the Talent which he
hath given us, for the Fa-

† Mat. 25.
25, 28.

ter will require it of Us with Increase, and
nothing be increased with it, then he taketh
again from him, to whom he had given it,
and giveth it to him that hath gained much;
which would be a Miserable taking away
from me, to have God, and to know him,
and lose that again, it were better to lose
the World and the Outward Life, then to
lose God and the Kingdom of Hea-
ven;

7. It is not a thing to be dallied with,
to be disobedient to God, see what befel
Corah Dathan and Abiram, about Moses,
the same will befall the Disobedient and
Scorners:

8. Indeed the Scornee seeth not his
punishment presently, but his *Turba* ta-
keth it in; now hath he laughed any to
scorn in derision, and would fain be freed
or released from the *Turba* thereof? then
he must in Sorrow & Lamentation grieve
before God for it, or else he will bring his
scorn along with him into the Anger-
Fire, and that will Eternally gnaw him,
this we would have said for a Warn-
ing.

9. For here we write of an earnest or severe business, it is not to be slighted : be not led astray, † *God will not suffer himself to be mocked or scorned, the fierce wrathful Anger is in his Might and Power, he hath Hell and Heaven in his Power.*

10. The last Judgment is an Earnest or severe work, but being we are to set down the Resurrection of the Dead, therefore we must write the *Manner* of it, how it shall be performed, in what power this world shall pass away, and the Dead arise, it will be earnest or severe, let none slight it, we will speake of the *ground* of it.

11. And think not that it is a Conceit, it becometh generated out of the *Turba* upon your Crown, the *Turba* of your own Spirit telleth you that, for the End hath found the Beginning; thus the whole Substance Matters or Works of the World stand in the *Middle*, in the Light, and out of that goeth your Prophet, viz, out of your wrought Wonders or *practised* works.

12. For it is not the *Spirit* of the *Turba* that will govern, but the Spirit of Christ; it hath overcome Death, and taken the

the Turba captive, † He lead-
 adeth Captivity Captive as a † Eph. 4. 8.
 conquerour.

13. But the Turba will execute the
 Judgement or Justice, for it is God's Ser-
 vant in the Anger, not his Lord, but Ser-
 vant ; therefore the Thunder which will
 terrifie the Earth, goeth out of the Mouth
 of God, which will kindle or inflame the
 firmament and the Elements.

14. The last Judgement, belongeth to
 the Judge Christ, together with the Ho-
 ly Spirit ; For here will the Eternal Spi-
 rit Center stir it self, which also hath par-
 ted it self into Three Principles, viz. One
 in the Anger-Spirit, and One in the Di-
 vine Love-Spirit, and One in the Air-Spirit
 of the outward World.

15. The last moving belongeth to him,
 who is in Christ's Mouth according to the
 Deity and according to the Anger, in the
 Hellish anguish source quality or Torment,
 and according to the Wonders, in the Spi-
 rit of this World.

16. He was the Work-master of All
 Things or Substances, and he it is also
 that will give to Every work its Eternal
 Lodging, and † gathereth † Mat. 13. 30.
 every thing into it's Barn.

17. For he hath many helpers, for the Angels shall sever and sepeate all things; and then will the Mouth of God the Father with the Word of the Lord, through the Mouth of Christ speak the *Sentence*, and then *Beginneth* the burning World, and the Entrance of Every thing into its Barn and Reservatory.

18. For the Reservatories will be *manifest*, not only two, *viz.* in two Principles, yet in two Principles, but in many distinctions all according to the several power and vertue.

19. For every work standeth in a Magick Principle as a several *distinct* Wonder, both in the Heaven and in the Hell, every one according to its Spirit; and so will its Form or Condition be and appear, according as it is good or evil, and so will its Power and Vertue be, like the *Flowers* or Blossoms of the Earth in their *Varieties*, and so will Man also have Joy and Glorification all according to his here-wrought acted Substance or Works.

20.

But we understand Substance or Works of Faith, the Power and Vertue in the Love-Substance or Works, not of the *outward* Works, for all shall be presented

or

Quest. 30. and Deads Resurrection is. 335.
set forth in the Figure in the Wonders,
and that will be so with its *Beginning* and
Circumstances.

21.

When the Last Judgment Day shall
dawn, then all shall open it self once
more, viz. the Third Time, the Deity in
all forms in Love and Anger; then will
all stand *equally manifested at once*, and vi-
sibly before all Creatures; and that is done
us.

22.

The Beginning of the Creation, in the
Word *Fiat*, hath included this World as a
Model in it self, and founded the limit,
herein now the Wonders are become in-
cluded, which *should be manifested* or opened
in the middle and in the time, and come
to Substance or Effect, which were seen
from Eternity in the Wisdom of God's
Magia, and so those Wonders are then
all in the Substance or Work, and then the
Limit is at hand, and no time of seeking
more; for it is finished, whatsoever God
hath in his Eternal Council, that he hath
comprised and opened in a Time.

23. And now is the End of Time, and
the beginning hath then found the End,
and *the End is then the beginning*, & passeth
again

336 *What the difference of the Livings* Q. 3
again into that which it was from Eternity.

24. But the middle in the time, with its opened wonders, remaineth Eternal in the beginning and in the End, as a *Eternal Middle* with its Wonders, viz. with Angels and Men in their Substance and Works, as also the Figures of all Creatures, as also all Creatures, and all whatsoever hath become *Essential* at any time the Earth with its Mettals Stones and all material Substances things or works, as also Trees Herbs and Grass, *all of them* stand in the Figure in the middle and in the Wonders, but without *such* Essence and *Life* [as they have here.]

25. For no Beast cometh again, but its Figure in the *Magia* remaineth standing for it is *originated* out of the Eternal Looking-Glass, therefore also it must now when the outward Earthly Looking-Glass breaketh, stand in the *Eternal* as a Wonder to Gods Honour and Glory :

26. And these very Substances belong all to Paradise, for it will be the Holy Paradise, wherein the *Heavenly* Elements will bear Substantial *palpable* Fruits.

27. And as we here in this Life, account the Fruits of the Earth, out of its
Essence,

Quest. 30. and Deads Resurrection is. 337
sence, as *dead* things without understanding; so will also the Beastial and earthly Images of this world appear as *dead* Substances things or works, as also all other Creatures Substance or Work, it shall stand as a *shadow*; but the Paradise hath and beareth Fruit out of the Eternal lifes Power and Vertue, viz. out of God's *essences*.

28. This all, which for the most part hath hidden to us, is included in the word *iat*, in the beginning and End, and lyeth herein as a great VVonder.

29. And now will the Spirit of the first Creation, move all the *Three* Principles, and before that is done, the VVord of God compriseth it self with or by that Spirit, like an Elevation or *Manifestation* of the Deity.

30. For, the Spirit stirreth up the *Turba* of all things or Substances in all the *Three* Principles, and then in one hour all will stand manifest, whatsoever is in Heaven Hell or this VVorld.

31. For the *Turba* stirreth up all things substances or works of all Creatures, and all will be *visible*, whatsoever is in Heaven or Hell, and every one will see the work of his Heart good or Evil.

32. And

338 *What the difference of the Livings Q.3*

32. And in this hour appeareth also the



Judge Christ, upon the † *Bow* of

the Number Three, like a *Rain*

Bow; for according to the Prin

ciple of this V World it is a Na

tural Rain-bow, but according to the Prin

ciple of God, it is the Number Three

The Cross with a *Doubled Rain-bow*, one

part whereof standeth turned into the In

ward Principle, viz. into the Abyſſe of the

Anger, there he ſits upon God's Anger,

and that the Devils and all wicked Men

ſhall ſee;

33. For that Bow is included in all the

Three Principles, and this Judge Chriſt

ſitteth upon and in the Omnipotence of

the Eternity, *above all* whatever is called

Subſtance or Thing.

34. And there will riſe up the lamen

table horreur of all Devils and wicked

Men, and they will trem

* *Mat. 25. 8.* ble yell and cry, * *and ſay*

to the wiſe Virgins, give us

† *Oyl of Joy and* *ſome of your † Oyl,* comfort

Gladneſs. us a little, and teach us

Heb. 1. 9. what we ſhould do, give

us ſome of your Holineſs, that we may

ſtand before the Angry Countenance of

God, for the Eye of Hell ſtandeth wide

open,

Quest. 30. and Dead's Resurrection is. 339

own, whither shall we fly from this Anger?

35. And the wise Virgins, viz. the Children of God will say, * *Mat. 25. 9.*

Away to your Sellers, and
by of them, we have Oyl only enough for us,
It you and we both want; away to your
Hypocrites Flatterers and Deceivers, who
have tickled your Ears with Hypocrisie for
your Money, buy of them, we have need
ours: have we not been your Fools?
Now away with the Glistering of your de-
bit and Hypocrisie, we will not make our
selves partakers with you, lest we suffer
that will come upon you.

36. There will they stand in great hor-
our, yelling and Crying to the Judge
Christ, but his Anger-Eye with their *Tur-*
a gripes them in the *Heart*, quite through
spirit and Flesh, through Marrow and
bones; for the Soul, is in the *Turba* with
the moving of God, clearly stirring in the
ierce VVrath.

37. And then for very Anguish they
will fall to the Earth, and one part of them
will bite their Blasphemous Tongues;
the Proud will say, * O ye
Mountains fall on us, and ye
Hills cover us, from this
Eye of the fierce wrath,

* *Luke 23. 30.*

Isa 2. 19.

Hos. 10. 8.

Rev. 6. 15. 16.

they

340 *What the difference of the Livings* Q 3
they will creep into the Holes, into the
Cliffs of stony Rocks and Mountains to
shelter them ; they would fain put them
selves to Death, and yet there is no more
Death ; they use VVeapons to put them
selves out of the Body, but there is no dy
ing there, but only fierce VVrath and
Anger.

38. In this horrour will all buildings in
the World fall down, for the Earth will
Tremble, as shaken with Thunder, and the
horrour will be in all and every Life, ever
one according to its source quality or pain.
A Beast hath no such source or quality of
pain, as the Soul, only it is affraid of the
Turba.

39. And in this *Elevation* and moving
all the Waters will flow up above all high
Mountains, that there will be no breaking
upon the Earth, it will be so high as if
they were all consumed ; for they will all
be comprised in the Anger in the *Turba*
so that in the *Elements* there will be nothing
but Anguish.

40. All high Rocks and Mountains will
crumble and fall down, the Stars will fall
to the Earth with their strong or stern pow
er or vertue, and all this will be done in
several Dayes, all accordingly as the World

Quest. 30. *and Dead's Resurrection is.* 341
w; Created, so it shall also have an End :
for the seeking of the Earth in its Anguish,
will draw the Stars to it, as they have al-
wayes done in this time, so that the Earth-
ly Body hath drawn the *seeking* or influence
of the Stars to it.

41. For the Stars are a Magical seek-
ing, which have awakened Life, so that
now the Earth standeth awakened in the
Great *Turba*, and therefore it is so hungry
and thirsty, that it will *draw* the Stars to
it, *such* an Anguish will be upon the
Earth.

42. But the Children of God will lift
up their Eyes with folded hands to Christ,
and rejoyce, that *† the Day*
of their deliverance is come, *† Luk. 21. 28.*
for the Anguish toucheth
them not. *Rom. 8. 23.*

43. And in those dayes (which are hid-
den in God *how many* belong to it ; for
in six dayes the World with
its Hosts was Created, ** Gen. 2. 1.*
his is hidden from us) the *Exod. 20. 11.*
Water will find it self again, and fill all
deeps, *more* then before.

44. For now Death cometh with it,
and in that hour all Creatures except Man
shall die, and all the Men that have crept
into

342 *What the difference of the Livings Q.*
into the Clefts of the Rocks and Mountains, will come forth again, but with *A*
guish of their Consciences, though now the
Turba hath permitted that the horro
stand in Death, for the falling of the Wat
taketh hold of the *Turba*.

45. And then will the *voice* of the Ho
ly Number Three according to all the
Three Principles open it self, and through
the Mouth of the Judge Christ, say, *A*
ye Dead and come to Judgment.

46. This voice is the Original Etern
Spirit, which holdeth or preserveth the
Life of all things, and hath *alwayes* ruled
all the Three Principles, for it is the Spirit
out of which all and every Life is *existed*
and in which it standeth in Eternity, which
hath been the Life & moving of all things
in which the Beginning of Every Life
hath stood, as also its End, and the Etern
ty, for it is from Eternity and the Creator
of all things.

47. It hath *two* Eternal Beginnings
viz. in the Fire and in the Light, and the
Third Beginning hath been a Looking
Glass of the Eternal, *viz.* the Spirit of
this World; It hath been as a Wonder in
this World, and through it the Wonders
are become manifested or revealed, and
tha

that it is which possesseth the last Judgment, its Motion is the Last.

48. For in the Creation it moved the Father, and in the Incarnation or becoming Man, it moved the Son, and now the last moving and Judgment is its own, it will bring home every thing into its *Eternal* place; and this is done through the Voice of the Word out of the Mouth of Christ.

49. And the Spirit goeth forth in God *Two* Principles, *viz.* in the Anger, *viz.* the Fire, it goeth forth as the Earnest or severe fierce wrath of the fire-life; and in the Light of the Love, it goeth forth as a name of the Divine Majesty, and in the spirit of this World, as a *Wonder* of Life, indeed all this is undeniable.

50. And if there were one that would seem to be so highly Learned as to deny, he is required to shew it in any thing; we will not have any thing in this World excepted, but it shall give testimony to us, let him *come* when he will, he ought not to forbear and say, *We are Mad*, such short words answer are not enough, we will demonstrate it to him so, that he shall find himself, and see, who he is, and though the Devil should burst for Anger, yet we will set it before his Eyes.

51. And being that Spirit hath the VVord *Fiat*, viz. God's VVord, with the Center of Nature, out of which it hath originated from Eternity, and as the Spirit of the Center goeth forth in two wayes, viz. one in the Fire, in the Essences of the Lives Original, in the Ground of the Soul Original; and then secondly in the Light of the Fire, viz. in the second source of quality, which sprouteth through Death and is called God's Kingdom, where in the Light it is the Flame of Love and in the Fire, the Flame of Anger;

52. So it will also shake the Gates of Death, and awaken or raise the Dead, and it hath the word *Fiat* in it, and that *Fiat* is in the Soul and also in the Body, although it hath consumed the Body long agoe, yet the *Turba* with the Wonders of the Body are remaining in the *Fiat*.

53. And now must the Elements give the Substance or Works, which they have swallowed up, again to the *Fiat*, for the Word of the Lord is therein, but in its own Principle, every one of them must render or give up what it hath received viz. the Earth, the Body. viz. the *Phur* and the VVater also its Essences; the Air the sound of the Voice of VVords; and the

Quest. 30. and Deads Resurrection is. 345

the Fire, the *Essences* of the Soul; for it shall be judged distinctly, and sentenced.

54. All words which the Mouth hath spoken, which the Air hath received into itself, and the *Words* which it hath served make, those the Air shall set forth again, represent again, for it is the Looking-glass of the Eternal Spirit; the Spirit hath all in the Looking-Glass.

55. And now will Man in Heart Mind and *Thoughts* be proved and Judged; for the *Turba* standeth in all Evil, Malice, or wickedness, which is against the Love, and there will not much *excuse* be made, for every one complaineth of, or accuseth himself, his *Turba* accuseth him.

56. Understand us thus, that Spirit which is all in all, will awaken and raise every Life that hath been immortal, and with or by the *Fiat*, give it to the Body, or the *Fiat* draweth the Body to the Soul, with all its Deeds and VVonders, with all whatsoever it hath been done, with Words or Works; all whatsoever hath reached the Souls Abyſſe, *that must come forth.*

57. For in the still or quiet Eternity, there shall be no *Turba* more, and therefore shall all things or Substances, be tryed

346 *What the difference of the Livings* Q. 30.
by the Fire, and the *Turba* shall remain
in the Fire, with all whatsoever hath been
Evil and capable of the *Turba*, unless in
the Time, it hath been washed in the Wa-
ter of Life by the Souls *Conversion*, else it
must remain in the Fire :

58. Now † many ha-
† 1 Cor. 3. 15. ving sown in the Fire, will
suffer loss, as Christ telleth
us, that the works of the wicked will re-
main in the Fire, and he will suffer loss.

59. Understand us aright thus ; The
Body which hath converted here upon the
Earth, that evil *perished* Body, which hath
swallowed up that Noble precious and
fair or bright Image of Paradise, shall
come, and present it self, with the Pre-
cious Image in it, and give an account of
God's Image.

60. Now it is well with those, who
have Christ's Spirit, they have their first
Image in the word *Fiat*, and that they must
give again to the Soul, and that in the
Adamical Body ;

61. But those which have not Christ's
Spirit, they will stand indeed presented
in the Evil Body, but their Soul will have
lost the right and true Image, and will have
an Image in their Souls-Spirit ; what the
dai.

Quest. 30. and *Deads Resurrection is.* 347
dily Lust or delight hath been, *such* will
their Image be.

62. And in this hour, will also the
fierce wrathful *Fiat* of the Darknes, pre-
sist the Devils, which now also *shall re-*
ceive their Wages and Habitation, at which
when they hear of it they Tremble.

63. And thus will *all the Dead* both
Evil and Good *arise*, every one in his
Two-fold Body, and will have the Soul
with the Spirit in the Body.

64. One will have the outward Earth-
ly Life, and therein, a *Beastial* Image in
the Souls-Spirit, and will have the fierce
wrathful *Angers* Substantiality or *Works* in
the Inward Image.

65. And another will have, the out-
ward Body, and therein *Christ's* Image,
and in the Souls-Spirit will God's Love-
spirit give Light, on to these the Word
that draweth the right and true Adamical
Image, *again*;

66. For the pure Image stood in God
hidden in the Word, which was Incarnate
became Man; And now when the Soul
standeth at the *limit*, it getteth that again,
with the fair Virgin of the Wisdom of
God.

67. For the Noble and Precious Image
P 3 was

348 *What the difference of the Livings* Q. 30
was destroyed in *Adam*, when the Woman
was made out of him, so that he only re-
tained the Fires Tincture, now each of
them cometh whole home again ;

68. For the Woman will in the Fire
of God receive the Fires Tincture, so that
she will be as *Adam*, neither Woman nor
Man, but a *Virgin* full of Chastity and Mo-
desty , without Feminine or Masculine
shape or Members :

69. And here it will no more be, as we
are, and say, thou art my Husband, thou
art my Wife, but they are *Brethren* : In
the Divine Magical Wonders, somewhat
of it will be apprehended, but none will
regard *that*, but there we are all only Gods
Children, in a Life and Love Sport of Chil-
dren.

70.

All this will be done *before* the Sen-
tence, for the Sentence will first be on
the Last Day of the Judgement, and the
Living will not then Die, but be with the
Voice of God presented together before
the Judgment of God.

71. For the word *Fiat*, will bring them
all thither, and all will be presented in its
order by the word *Fiat*, viz. a King and
Emperour with his Subjects over whom he

hath Ruled, a Prince, Nobleman, Brigomaster and Superiour Magistrate, *each in his own Office* and Employment.

72. And here shall every one who have *set themselves up* for Shepherds of Christ without God's calling, stand with the flock of their Sheep, and give an account of their Doings and Doctrine, whether they have been Christ's Shepherds, and have *pastured* the Sheep; or whether they have been their Belly-Shepherds; here will the Spirit make enquiry after their calling and Office, whether they have from *his* Election and power or *vertue*, entered into the Office of a Pastour or Shepherd, or through Mans favour, *without* God's Spirit and Election.

73. For the Judge will say: **Now give an account of your Lives*, of your words ** Luk. 16.2. Mat. 12.36.* Works, Deeds and *Matters* or Substance; then will the *Turba* tell every Man, what Substance or Matters have been: for now will all within them and without them stand in the *Figure* before them, that there may be no denial; for the Spirit yeth with the *Turba*, Soul Spirit and flesh, *here* all is manifest.

74. The Kings and Princes shall give

350 *What the difference of the Livings Q.3*
an account of their Subjects, how they
have governed and protected them, what
Government they have exercised, *why* they
have taken away the lives of Many in
Tyranny, and shed innocent Blood, what
they have made War for their Covetous-
ness and pleasure sake :

75. In like manner other Superiours, *why*
they have intruded themselves, and have
set themselves up for Lords over the sim-
ple, oppressed and squeezed them and ta-
ken away their sweat and labour from them
and *Consumed* it in Pride.

76. Now will the *Root* of every thing
be enquired after whence it comes, and
out of what it is grown, whether it be
God's Ordinance, and whether it Origina-
teth in the *Heavenly Fiat*, or in the *Hel-*
lish out of the Anger, there shall every
one give an account of his State and Con-
dition, whether he have *intruded* out of
Covetousness and Pride, and made him-
self a Lord and Master, or whether his Go-
vernment be ordained of God.

77. There see O ye *Worldly Rulers*, ye
Potentates, whether ye be God's Ordi-
nance ; whether ye sit in a right and true
Divine Ordinance ; what you do with the
miserable and needy ; now they stand be-
fore

Quest. 30. *and Deads Resurrection is.* 351
are your eyes, and complain of you,
that you have been the Cause of their sins
and of all their Evil;

78. For there one will cry and complain
against the other, that he hath *caused* him
to commit such and such abominations,
and will curse him; the Inferiour the Su-
perior, the Superior his Superior, the
Prince his false or wicked Counsellours,
the Counsellours, the Priests, who have
not reprov'd their Courses, but soothed
and flattered them for advancement and
honours sake.

79.

Oh how will you now subsist ye high
Schools and Doctors, all you that have
sitten in Christ's Seat, that you have so
contended about Christ's Cup, about his
Honour Glory & Doctrine in your Pride,
and have *irritated* or stirred up and con-
strained the Princes of your Countreys,
who are the Ordinance of God, to Wars
and Blood-shed, for your Words sake,
which you *your selves* have forged.

80. Where is now Christs
Spirit, in the Love, which * *Mat. 13.*
saith, * *Love one another,* - 34, 35.
thereby men shall know that you are my Dis-
ciples ? where is now your Love ? see your
P. 5, Bloody.

352 *What the difference of the Livings Q.3*

Bloody provocations wherewith you have *involved* them in War, and led the World astray from Love and *Condescension* ;

81. You have made Rents and Divisions, so that Kings have divided, and been at Enmity for your *Pride* sake, in that you have drawn Christ's Word about by the Hair, and not considered, whether you have Christ's Spirit and *Will* or no: there you above all others shall give a severe account, for you have known the Lord's Will and have *not* done it: you have run, and intruded your selves into Christ's Office, only for *Gain* Favour and Honour sake: you have not *regarded* God's Spirit: therefore the Spirit calleth you Babel, *Confusion* of all that live ;

82. You have set the whole World a Odds, you *should* teach them Love, and you have taught them *strife* and Contention, so that one Brother hateth and persecuteth the other for your contrivance sake ; how is the Name of Christ despised for your Contentions sake ! whither will you go, and where will you abide when the whole World shall Cry, Wo, wo, on you ?

83.

Here the Angels will be the Dividers, these

These will separate them into two Heads, and set the Honest and Godly at the right, and the evil and wicked at the Left, viz. at the Anger-Eye: For the right is here called the Lights Principle, and the Left, the Darknes Principle;

84. And there will the Judgment be set; all the Great Shepherds which God hath sent for *Lights* into the World, who have reprov'd and taught, viz. the Patriarchs, concerning the Promise of Christ, together with the Prophets and Apostles, at the right hand of the Judgement; and *Moses* and all teachers of the Law, at the left hand of the Judgement:

85. For *Moses* and *Elias*, have the Fire-Sword, together with all highly worthy Teachers of the Law, and require God's Justice and Righteousnesse; and those at the Right, God's Mercy.

86. And in this hour is the Last Day of the Judgement, when the Judge will say; † Come ye † Mat. 25.
Blessed of my Father, inherit 34, 35, 36.
the Kingdom prepared for you
from the Beginning; for I have been hungry
thirsty naked sick, and in Misery, and you
have served or Ministred unto me.

87. And

354 *What the difference of the Livings Q. 30*

† *Mat. 25.* 87. And to the wicked Crew, † *Away ye Cursed ;* 41, to 45. *know you not ; into the Eternal Fire : For I have been hungry, thirsty, sick naked and in Prison, and ye have not served or Ministred unto me.*

88. *And then they will excuse themselves as to the Judges Person, Lord we have not known thee : and he will say, what you have not done to my Children in Misery, you have not done unto me.*

89:

And here will the Spirit of God first move himself to Justice in *all the Three Principles*, and awaken the *Center of Nature*, that it may burn in the *Anger-Fire* ; for All will stand in the Fire, both *Heaven Earth and the Firmament* ;

90. And the *Turba* will swallow up the *Earthly World* into the Fire, and set it in that condition again, as it was *before the Creation* ; onely the *Wonders* remain standing in both Principles ; the *Third* passeth away all to the *Wonders*, which will be set in the *Beginning* again.

91. And there will the *Earthly Life* with the *Earthly Body* fall away, and the *fire* will consume them.

92. And in the *Righteous*, will the *Glorious*

Glorious bright Paradifical Body passe through the Fire with its *Wonders or Works*, which will follow after it; and that which is false or wicked will remain in the Fire.

93. And they will be snatched through the Fire in the twinckling of an Eye, although the Fire will not take hold of them; as little as the Fire can detain the Light or the Wind, so little also can it hold the Light of the Holy Men or Saints: for they can dwell in the Fire without feeling any pain.

94. And then instantly with the kindling of the Fire, is God's Majesty prepared, and the Paradifical Life, into which they go as Children, and live Eternally with their Father, in one Love, in a simple Loving Childs Life, and there is a Communion of Saints or Holy Ones.

95. No Dayes and Nights, for the Sun passeth away, and the Stars pass away, and their *Wonders only* stand in the great *Magia* to the Honour and Glory of God: thus they will sever themselves.

96.

The wicked must also go into the Fire, and their Earthly Life also fall away, and in their Spirit will be seen their Vizard-Image: according to all manner of Abominable:

minable Beasts like the Devils.

97. For they dwell in one and the same Principle, and *Lucifer* is their Great Prince, whom they have here served and ministered unto: and it was so that they did hang to their flattering Hypocrite for the sake of the Joy of a *Fools Paradise*.

98.

Thus beloved Friend ye have a *short* explanation and information concerning the Last Judgment Day; for all in this World will pass away:

99. The Earth and all Rocks and the Elements, will melt away, and *THAT* only will remain which God would have for the sake of which he created this World.

100. There hath before clearly both Good and Evil been *seen* in Eternity, and hath in this World been only brought to Substance, and that is a Wonder, and it standeth afterwards so in Eternity.

The

The One and Thirtieth Question.

*What manner of New Glorified Bodies
the Souls will have.*

1.

THis is also sufficiently declared *al-
ready*: For according, as any is in-
ued with the Power of Love, Righteous-
ness and Purity, he will accordingly have
fair *bright* Works of Faith, and so he will
shine and give Light.

2. But this will be very different, the
works of Many will *almost all* remain in
the Fire, and themselves will *scarce*
escape, and such a one is not so fair and
bright as the Holy are.

3. For, as the Scrip-
ture saith, † *They will ex-* † 1 Cor. 15. 41.
cel one another as the Stars
of Heaven, but there will be *no* disrespect
for it, but one will rejoyce at the beauti-
ous brightness of another, for there is no
other Light but this, *viz.*
that * *God filleth all in* * Ephes. 1. 23.
all.

4. And

4. And thus every one will receive God's Glance or Lustre and Majesty, according as his vertue or power will be *capable* of the Light, for after this Life there is no bettering, but every one remains as he entered in.

†1Cor. 15. 24. 5. For here will the Judge † Christ, deliver *us the Kingdom to his Father*; and then we shall need no Teachers and Conductor more, but he is our King and Brother, there is *no intercession*, but we are with him as a Child with the Father, and what we do then is good, for there is no falsehood or wickedness more.

The Two and Thirtieth Question.

What other Form, State and Condition, Joy, and Glory, there will be, to Souls, in that other Life.

I.

IN this Question *Paradise* is to be Considered by us : For this outward World with its Fruits and Colours hath been a Figure Type or Resemblance of Paradise, for Paradise *was in us*, and the Outward Spirit robbed us of it, and drew us into it self ; when *Adam* lusted after that, then his lust laid hold of him :

2. But now we shall be in Paradise again, and Eternally Rejoyce therein, and enjoy the fair bright springing of *all manner* of Flowers and variety of Forms, as also of Trees and Herbs, and all sorts of Fruits ; but *not so* Earthly, Thick or Gross and Palpable :

3. For our Bodies shall not be so, how then shall the *Substance* of Paradise be so ? All is Angelical : Those Fruits are all Clearer

360 *What other Condition the Souls* Q. 32
Clearer and Subtler, then the outward
Elements now are: we shall have no in-
trails into which we shall need to stuff our
stomacks as here in this sack of Worms or
Carcafs: but all is in power and vertue
we eat in the Mouth, not into the Belly
we shall not have need of Teeth to Chew
with, all is vertue and power, and yet in
a right and true natural form and shape
with clear bright Colours.

5.

† Rom. 14. 17. Also † the Kingdom of
Heaven consisteth not in
Eating and Drinking, but in Peace and Joy
in the Holy Spirit, with singing and sound-
ing forth God's Deeds of Wonder, con-
cerning the Corporiety of Paradise.

6. We lead there a Childs Life, and
like them when they rejoyce and are
cheerly upon a Mount; for then there is
no sorrow in our hearts, nor fear of any
thing, but a sporting with the Angels:

7. This World will be no more regarded,
for all earthly knowledge and skill and
thoughts remain in the Turba of the Earth-
ly Body in the Fire.

8. We are concerned no more in know-
ing of our Parents or Children or Friends
which are in Hell.

9. But

Quest. 32. *will have in the other Life.* 361

9. But we shall all know one another by *Name* that are together, though yet the Earthly Name will remain in the *Tur-*; but we shall have our first Name, a name according to the *Language of Angels*, which here we do not understand fully; in the *Language of Nature* we understand *somewhat* of it, but we have here no tongue to express it withall.

10.

None saith to the other, thou art my Husband, or thou art my VVife, thou art my Sonne, Daughter, Man-Servant or Maid-Servant, all are *alike* as to that, we are all Children, not Husband nor VVife, Children nor Man-Servants, nor Maid-Servants, but all *free*, EVERY ONE is ALL; and yet there is but one Sex, *viz.* Heavenly Virgins, full of Modesty; charity and purity.

11. *We all* are God's Spouse and Wife, he is our Husband, he soweth his power and vertue into us, and we generate or bring forth to him, praise and honour:-

12. There are also Dancings round and Singings, as Children use to do, which take hands and sing, and dance a Ring together.

13. All Art will not be regarded: but know,

know, that those who here have borne the Mystery, and have had it opened to them, they have great Ingenuity or Wisdom and *understanding* above others, and exceed others.

14. Indeed not in *Contention* & Doctrine but their Wisdom beginneth all manner of *Exercise* out of the Mystery, so that the joy is stirred up; for as Children run together when one beginneth to sport, so also here.

15. And little Children are our School-Masters, before they *Meddle* with Evil, that the *Turba Magia* the Great Turbation layeth hold of them, for they bring their sport with them out of their Mothers Womb, which is *partly* from Paradise: else all is lost, till we attain that again.

16. A King avails no more there then a Begger: if he hath *ruled well*, then his virtue followeth him; and he will have Glory of it in the Majesty, for he attaineth a bright Glorification, as a Shepherd over his Sheep.

17. But if he hath been Evil, and yet at *last* become converted, and enter in as it were by a Threed, then his Kingly Royal Works remain in the Fire, and *here* he will avail no more then a Beggar;

who

Quest. 32. *will have in the other Life.* 363
no hath been honest, nor be so beautiful
is neither.

18. In the works of every one, men will
comprehend what every one *hath been*, when
they shall open their Packets and present
them in the Heavenly *Magia*, as the Children
do in their Sport.

19. Yet know that it will not be a Kingdom
of Sport, onely, for Men will speak
of God's *Wonders* and Wisdom, and of the
Great Mysteries of the Heavenly *Magia*;
The † *Song of the Driver* † *Rev. 15.3.*
will remain to the Scorn
and reproach of the Devil, and to the
Praise and Glory of God.

20. Yet men will keep somewhat of
Hell, but see it no otherwise then in the
Magia in the Mystery; for the Devils
must dwell in the Darkness, the fierce
wrathful Fire *in them* is their Light, they
have Fire-Eyes with which they see, else
all Fire is gone, for the Majesty hath
diffused it all, that it may burn in Love.

21. Although yet there is Fire in the
Center, from whence the Majesty Originateth,
but that will not be afforded the
Devils, they will be thrust out into the
darkness, † *where will be howling and gnashing of Teeth,* † *Mat. 8.12.*
where there is more Frost then Heat. The

The Three and Thirtieth Question.

What kind of Matter our Bodies shall have, in the other Life.

i.

MY Beloved Friend this is a hard Question, which the outward Man should do well to let alone and not meddle with it, for it is not worthy of it.

2. Ye know very well, that God is become Man, and hath taken upon him our Flesh, Blood and Soul:

But now saith Christ; * I * *John 3. 13*
am from above, none goeth to Heaven but the Son of Man which is come from Heaven, and who is in Heaven:

3. Understand ye that which he saith that he was then in Heaven, he spake not only of his Deity, viz. of the Word; but of the Sonne of Man, of the Word that became Flesh, that is now to be considered by us: for in that Flesh and Blood we shall live Eternally, and must have Christs Body if we will subsist in God.

4. Yet

quest. 33. will have in the other Life. 365

4. Yet we know of no other Body that we shall have, but *our Own* out of the Old body, as the Blade groweth out of the Grain: and such a Body also *Adam* had in the Creation; but he became captivated by the Kingdom of this World, so that he became Earthly, and that was his *Fall*, and that caused God that he divided *Adam* and framed a Woman out of him, as is written very largely in our
* *Threefold Life.*
Third Book.

5. Now we know very well that *Adam* was a Chast Virgin before his *Eve* was, before his sleep, and afterwards became a Man, like a *Beast* with deformity, which we at this day are *ashamed* of in the presence of God, that we have bestial Members for propagation.

6. Yet now *Adam* had the Virgin of the Wisdom of God in him: but when he fell, then it remained standing in its Principle and *Adam* went out from it:

7. And know that Christ is in *that very Virgin* in the Earthly *Mary* Incarnate or become Man, for the Word of the Lord wrought *that* with it in *Maries* Body or Womb.

8. And understand us thus, that Christ become Flesh in the Water of the Eternal
nal

† Col. 2. 9. *nal Life, † which the who.*
Deity filleth, and even in
the Effences of the Earthly Mary.

9. But *Mary* was blessed with the Hea-
 venly-Virgin, so that Christ became *Ma*
 in a pure Vessel, and so the outward *Ma*
 hung to him.

10. For it was for the sake of the Son
 which he assumed *from Mary*, that he must
 take *Maries* Flesh, but in the *Blessing* of
 the Heavenly Virgin.

11. The *Tincture* of the Blood in the
 Heavenly Virgin was Heavenly, for a
 Earthly *had not been able* to go through the
 Anger of God and Through Death, *al*
 it had *not* had might or ability to have ar-
 sen out of the Grave.

12. The Word that became Flesh ha-
 the Water of Eternal Life, it was out of
 God's *Majesty*, and yet also in *Marie*
Blood, here we refer you further to our
 Third Book, *viz.* of the threefold-Life
 there it is written of at Large.

13.

Thus we intimate to you that we shal-
 have a Body in flesh and Blood, a Body a
 CHRIST *had*: for Christ is with his In-
 carnation or becoming *Man also* born in
 US *Men*.

14. Whe

quest. 33. *will have in the other Life.* 367

14. When we become New-born out of the Spirit and Water, then are we in Christs Spirit, new born out of Christs Flesh and Blood.

15. We put on Christ, Christ is born in the Converting Sinner, and he in Christ cometh God's Child, and that very Body shall we have in Heaven;

16. Not gross *Beastial* flesh, as we have in the Old *Adam*, but subtil Flesh and Blood, such Flesh as can go through Wood and Stone, unhurt by the Stone; † as Christ entred in † John 20. 19, to his Disciples through the 26.

shut-Door, that is a Body, in which no *Turba* or fragility is; for Hell cannot lay hold of it; it is like and conformable to the Eternity; and yet is very true Flesh and Blood, that our Heavenly * *hands do handle* feel * John 20. 27. and take hold of, a visible Body as here in this World. I John 1. 1.

17. We offer to your Consideration, how such a Body, as we here carry about us, would be *capable* of God's Majesty: It must needs therefore be such a Body as is like the Majesty, so that the Majesty can give light and shine out of the Body, out

Q

of

368 *What Matters our Bodies, &c. Q. 33.*
of the *Tincture* and Water of Eternal
Life.

18.

We shall here indeed be silent to *Reason*, but to our Brethren Intelligible enough: it belongeth to the Children, a Wolf would have his Mouth filled with a piece of Flesh that he may *devour* into his Guts, of such a One we speak not, but of

* *His last Supper.*

† *John 6. 58.*

1 *1bes. 4. 17.*

John 13. 4.

such a one as Christ hath given us in his * Testament and left us at Last, which is, † *that he will remain with us Eternally, we in him and he in us.*

19. Thus we say, that we shall have Christ's and God's Body, which filleth the Heaven; not that we shall *stick* in his Creature, but be one with another as members Brethren and Children: It is all ONE Life in US, not Mortal, all out of the Eternal; nothing that beginneth but *only* the Wonders: our Substantiality is come to be out of the Eternal; we are as Gods, God's right and true Children out of his *Essences* in Body and Soul.

The

The Four and Thirtieth Question.

*Of the Lamentable Horrible Miserable
Condition of the Damned.*

I.

THis is also sufficiently mentioned above: for God's *Anger* is their Habitation in the *Darkness*; their *Light* shineth out of their *Fiery Eyes*, that glimmer out of the *Fire-flash*, else they have *no Light*; for they dwell in the outermost, and fly out of *Highmindedness* above the *Thrones* as *Potent Commanders*, and yet none *otherwise* than the *other*, all according as his Spirit is.

2. For a *Dog* acts in a *Dogish* manner, a *Wolf* in a *Wolfish*, also a *Horse*, a *Fowl*, *Fishes*, *Serpents*, after their *Manner*; but they are all flying and *swift as a Thought*.

3. They have yet their *Joy* in their *Abominations* and that is their best *Joy*, that they reproach *God*, and say that they are *Fire-Spirits*, and *God*, a *Light-Spirit*.

4. Their boast is always of their *strong*

Q 2.

- fires

fires Might ; as a Dragon that spitteth Fire ; so also they, they seek Perdition and find *Abomination* :

5. *Allo Fruit* groweth to them out of their Principle, all according to the Abominations of their Will :

6. They have a sport, like that of Fools, that spit fire out of Rockets, Juggling and Fooling is their *pastime*, though indeed there is no Time ; and also after the Last Judgment Day no fear more of any *other* Source or Quality or Torment then they have, but their whole Life is a continual fear, a Horrour and Lamentation, every one hath his *Works* in the Figure, what he hath here done ; and then it awakeneth the *Turba* and rideth in the Fire.

7. The Soul hath no feeling, for it is without the Fire ; only the *Turba* with the Introduced Abominations, *plague* it ; there is an Eternal Despair in them, and therefore they are also God's Enemies.

8. Whatsoever belongeth to Blasphemy and Cursing, that is their *best power* and vertue, they devour Hellish Brimstone and Abominations : For their Fruits are such manner of things, a kind of Matter, that is *outwardly* fair, and inwardly meer fierce wrath, and as they have been *such*
flattering

Quest. 34. *Condition of the Damned.* 371

lattering Hypocrites upon Earth, therefore also their Heaven giveth them *such* Bread to Eat.

9. They are at Large, shut up in Nothing, they may go as Deep as they will, yet it is every where the *Abyſſe* and the *Darkneſs*, and yet they are but in their First Place ; the Deeper they deſire to ſwing themſelves, the Deeper they Fall, and yet are no where at an End, or at the Ground or Bottom.

10. Their Number is no Humane Number, their delight is a *ſtink* of Fire and Brimſtone, becauſe of their Curſed Blaſphemy, that they were Angels and now Devils, when they *conſider themſelves* then firſt riſeth up the *gnawing* Worm that Devoureth and Tormenteth them :

11. What ſhould a Man write of their Curſedneſs ? they are *filthy* Evil Beaſts, all that they have practiſed upon the Earth, that followeth after them, and that they would alſo do there ; they ſwallow down Abomination and Curſing without Meaſure ; a Man cannot apprehend their Dominion better, then by the Antichriſtian *Horſe*, and by Curſing blaſpheming Men, which are Mad with Curſing, though it be but a Looking-Glaſs, in *reſpect* of the

372 *What the Enochian Life is, Quest. 35*
Hellish Abominations; and we will no
further mention them, for they are no
worthy to be named.

The Five and Thirtieth Question.

*What the Enochian Life is, and how
long it lasteth.*

I.

THIS is also above Humane Reason,
and which no outward Reason can
Comprehend: but seeing it is born or
generated, therefore it shall stand open,
for there stick such Mysteries here, that
the World cannot comprehend, and we
shall not mention them at large, for it
hath its limit, how far it shall go; for in
this [Time] shall Wonders be done upon
Earth, for which cause our speech is taken
from us that we *must* be silent.

2. Yet we shall shew what kind of Life
it is, or whither *Enoch* is gone, as also
Elias and *Moses*: It is no Conjecture, we
speak what here is *given* us, we shall fur-
ther be silent, and not believe Reason, it
is a Fool herein.

3. And

3. And we may well mention this, for the Time is *Born*, that *Enoch* speaketh, and *Elias* worketh Wonders, which *Babel* shall try by Experience: For *Moses* hath Horns, and yet is a Patient or Meek Lamb.

4. O how wouldest thou rejoyce, if thou wouldest go amongst *Moses* Flock: for he hath a good Message or Embassie, rejoyce ye Heaven and be merry ye Earth; for *Enoch* is in the field and keepeth his Flock.

5. What will *Elias* do? He had a white Garment on, and *was with Christ on the Mount*, and spake to him concerning the finishing the Redemption of Mankind, and spake to him also of the *Entrance* into Paradise, and of the final Deliverance from the Driver or Persecutor.

6. He that is born Blind seeth Nothing: how can a Lame Man run to the limit for the Prize, and a Deaf Man *distinguisheth* Words and Languages? Doth not the Sun shin all the Day, and yet the Mole remaineth blind still; Will *Babel* then come to see? We say she is a *Scorner*, and therefore also she must be blind though the Sun shineth to her:

7. How can any see what is in TWO
Q. 4. Worlds,

374 *What the Enochian Life is*, Quest 35
Worlds, that dwelleth alwayes but is
ONE? Or is it not Art and Wit, that
hath understanding, that can search the
Deep Gates? But it flyeth aloft like a
Wind, that holdeth nothing, and ye
maketh such a *Bluster*; so also *Babel*.

8.

When we will speak of the Enochian
Life, we must consider the Scripture, and
see who *Enoch* was, and what Life he lead;
and then we may soon find, where he is,
and what his going away and taking up is.

9. The Scripture saith, *his Father was
called Jared*: if you understand the Lan-
guage of Nature, you had the whole
Ground;

10. And *Enoch* begat *Methuselah*, who
attained the Highest Age of any Man;
and after he had begotten him, *he conti-
nued in a Godly or Divine Life, till the Lord
took him into his Principle*.

11. And we are not so to understand it,
as if he were wholly perfect in the Light of
God's Majesty, and should not appear at
the Judgment Day: He is indeed in God
without necessity and Death, also in God's
Love, but in the *Birth* of God's Principle;
for he had also *Adam's* Flesh.

12. So you know very well, that the

out-

outward Kingdom, with the Earthly Flesh, belongeth to the *Turba*, though indeed, he had in the outward Body, the Body of God's Wonders, as to which he was taken up into the Myltery, so that the outward Body, was as it were swallowed up of the Myltery.

13. But now must the Myltery give up again, all whatsoever it hath swallowed up; as ye know that at the End it shall present the outward Body with all Substances or Works, before the Judgment of God, so also is the *Turba* still in the outward Body with the Wonders, which shall be manifested and tryed in the Fire.

14. Seeing then *Enoch* is taken up, with Body and Soul, with *both* Bodies, therefore his outward Body is in the Myltery, and the inward Body is a Heavenly Myltery in the *Areanum* or hiddenness, and so he liveth in two Mysteries, invisibly and incomprehensibly to the outward World: as we give you to understand, that Paradise is still at hand and not vanished, but is as it were swallowed up by the Curse of God, and lyeth yet as a *Myltery* uncorrupted in the Curse.

15. For we can with good ground of Truth, say; that Paradise is still upon

Earth ; but we are not therein, yet *Enoch* is therein ; but he hath still the Body of the *Turba* in the Mystery, and in the Heavenly Mystery he hath God's Body, a Paradical Body, that is capable of Paradise : thus he is a Wonder, and is a Prophet on the Crown at the *limit* of the Wonders.

16. For ye know, the Scripture saith, that after he begat *Methuselah*, the Man of the highest Age, that afterwards he continued in a Divine Life : and that is significant.

17. *Methuselah* sheweth the end of the Wonders of this World, and *Enoch* in his Divine Life after the Birth of *Methuselah*, sheweth as to his Three hundred years, the opening of the Wonders, and the open Ministry, viz. a preaching of Righteousness, whereby every one hath his *Turba* shewen him, and the End of the Wonders of this World is shewed, viz. God's punishment and reward to the Good.

18. And the Time after *Enoch*, wherein *Enoch* lived till the Number of the Crown, when *Enoch* with his Preaching was taken up, sheweth that the Enochian Light, which appeared in his Time, will pass again into the Principle, and will

seek

seek the Earthly Body of *Enoch*, and it will be found that the *Turba* is still therein, so that there is no seeking more, for the *Turba* is found at the Limit, and worketh only to the Fire and to the Judgment.

19. Thus the End of this World is as the *Dreggs* of the Cup, and worketh in the *Turba*, to the blowing up of the Fire, and to the Judgment; for the outward World is become generated out of the *Turba*, and hath taken its beginning in the *Turba*, and the *Turba* is its proper own, thus the Beginning seeketh the End again in the fierce Wrath.

20. And as this World is become *Corporeal* in the fierce Wrath, so also will the beginning at the End, have the Spirit again in the fierce Wrath; for the Beginning and the End is all *one*; therefore you see very well, that in the Beginning the *Turba* swallowed up *Adam*, and brought him into Anger and Murdered *Abel*.

21.

Therefore ye Elect, desire none of you to live to the time of the End, after *Enoch* taking up; but consider, that when *Enoch* Preacheth, the Sun shineth, then go out of *Babel* it is a Golden Time; but your
Turba.

378 *What the Enochian Life* Quest. 35.
Turba causeth that *Enoch* shall be taken up.

22. *Enoch* is not flyen away out of this World, he is passed into the Mystery in the VVonders ; for he is God's Preacher, and after that the *Turba* hath overcome the VWorld, then must he be silent, till the six Seals have ended their VVonders, and the Angels of the *Turba* poured forth their Viols, and then are the VVonders of the Anger finished.

23. Then cometh *Enoch* again out of the Mystery, and goeth into the Mystery, and telleth what hath been done, and reproveth the World because of the *Turba*, because they have let the abomination come into them, and have not withstood it.

24. And after the world becometh fat and wanton in the Golden Year, and seeketh *Sodom* and *Gommorrah* again, then will also their *Turba* be fat and Wanton, and seek the fierce VVrath and the Limit, and the Golden Time cometh to an End, and will be swallowed up in the *Turba*, and then *Methuselah*, the oldest Man dyeth, and suddenly cometh the *Sin Deluge* in the Fire ; think of it, it is an Earnest severer thing.

25. We say not, that you shall feel *Enoch* with your hands, No! *Enoch* preacheth not from the Earthly Lives Spirit, but from that which was a Prophet which introduced the outward Man into the Principle: thus you shall not touch the outward *Enoch*, but hear the Prophet which speaketh out of *Enoch* out of the Mystery;

26. *Babel* holdeth it in derision, and despiseth *Enoch* for a time, then *Enoch* calleth *Noah*, but they account him an Old Fool, for Preaching of the *downfall* of *Babel*.

27. And *Noah* passeth into the other World through the Water, and calleth to *Moses*, with his Wonders, and he Cometh; for he hath God's Wonders.

28. For, he is gone through Death, and hath brought his Body through Death, where then the *Turba* desired to consume it, and the Devil contended about it, and would have the *Turba* in *Moses*, because he had been an Angry Man, and brought the *Turba* on many.

29. But it was said to the Devil, that the *Turba* in the fire did not belong to him, for it served to the Majesty of God, and hath the VVonders: to him belonged the *Turba* in the *Darkness* in the fierce
 wrath,

380 *What the Enochian Life* Quest. 35
wrath, and is without the City, it shall
not dwell in the City in the Principle, but
without it;

30. For, God hath not Created him in
and for the Fire, he may continue in his
own awakened fire-Life, for he hath no
thing to do with *Moses* Body; for *Moses*'
VVonders in the Anger belong not to his
Turba, he is an Outcast a Castaway.

31. And *Moses*'s Body is gone through
Death, his unfadable Body, which hath
the VVonders, hath swallowed up the
Earthly in the *Turba*, and yet not in a fa-
dable manner consumed it; but he is also
in the Mystery: and his *Turba* which killed
the first born in *Egypt*, and drowned *Pha-
raoh* in the Water, and slew the Wor-
shippers of the Calves, also swallowed up
Corah Dathan and *Abiram* with the Earth;
that remained in Death;

32. When he dyed, then went his Spi-
rit and Soul forth out of the *Turba*, and
he remained in the Wonders in the My-
stery.

33. And now he is become a Lamb, and
bringeth his works into *Isaac*'s and *Sems*
Goods, as a Mystery of God in his Deeds
of VVonder; But the House is *Isaac*'s,
and they all dwell in *Sems* Tents, in his
King-

Quest. 35. *and how long.* 381

Kingdom: Consider that, ye Jews and Christians.

34.

Now seeing *Moses* is gone from the contention of the *Turba* and of the Devil, with Righteousness, into the *Mystery*, and hath likewise his *first* Body, yet unfadably on him, brought out from the *Turba*, but yet it shall be tryed in the Fire, at the End of the Day, therefore his Prophet is in the *Mystery*:

35. And seeing he is become a Lamb after the *Turba*, therefore he hath sent his people many Prophets, to Preach of the *Mystery*, as in the *Mystery* there is not only the *Law* and *Works*, but also the *Lamb* Christ, into which he also Entred and made his Law to be of the household of the Lamb, so that his *Wonders* dwell in the lodging of the Lamb.

36. This *Moses* calleth to *Enoch*, seeing he also is in the *Mystery*, & hath the white Garment on, which he gat from the Lamb in the other VWorld; to whose help *Moses* cometh, with the Lamb's Deeds of *Wonder*, seeing they call *Noah* Fool, who without *Wonders* reacheth as an honest or virtuous Man.

37. This will not *Babel* endure, for so
her

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her pomp and loftiness will be taken away,
she sets her self against *Moses* and *Enoch*,
and persecuteth them, she would kill
them; but *Moses* is dead already, and
Enoch is taken up, and none in the outward
Life is with them: They say, well, where
is *Enoch* and *Moses*, let us see their Won-
ders, and they are blind, and cannot see
them: thus they rage against *Moses* and
Enoch, and go forth to Battel:

38. Then *Moses* calleth to *Elias*, which
went out of this World in the Fire of God,
in the Abyſſe of the Principle, with Body
and Soul, he dwelleth in the Principle
with strong Might, and when he cometh
and seeth the Cry that *Babel* standeth in the
Fire, then he kindleth the *Turba*, where-
in the Great Fire Burneth, which consu-
meth Flesh and Blood, also Stones and the
Elements, and then shall *Babel* drink her
last Draught.

39. And after that *Enoch* hath peace a
little Time, and it is the Golden Year,
till my Beloved become fat and wanton,
and stuffeth his *Turba* well, so that it seek-
eth the Limit, and then cometh the End
of all Time.

40.

Let it not be a Wonder to you, we will
stay.

ay in the mean while with *Noah*, till *Moses* and *Elias*, come; and then you will find it by Experience, all you that are the Children of God,

41. But to the wicked it remaineth hidden, till the *Turba* devoureth them; they look upon it, as the *Jews* did upon Christ, and the first World upon *Noah*; what should a scorner do with the Mystry? he seeketh only for plenty to Eat and to Drink, and looketh how he may satisfie his *Pomp*; wherewith he might Ride on in *Babel*.

42.

Thus, my Beloved Friend, we have given you a short hint of the *Enochian* Life, also what his Office and Condition is, as also of *Moses* and *Elias*: you should further consider of them as a discerning Man; for we dare not speak otherwise of it; also our Understanding and Will is turned into such a way of Speech, and in this place at this time I am *not allowed* to write more fundamentally with a simple understanding,

43. If God permit, and that it be given to Us, to write somewhat upon the **first* and also the *†second* Book of

** Genesis finished.*

† Exod. none of it exstant.

Moses,

384 *What the Soul of the* Quest. 30
Moses, more may be opened ; for the
Names that are set down of the Fathers be-
fore the Deluge or Flood, belong all to
the Mystery, and there are Great Won-
ders therein ; when it will be Day, then
you shall by *them* apprehend the whole
Course of the World.

The Six and Thirtieth Question.

*What the Soul of the Messiah or Christ
is.*

I.

THIS we have explained in our Third
Book, concerning the Three-fold
Life of Man, yet seeing every one that
readeth this hath not that at hand, also
because of the Question, *more* must be
answered, therefore it also shall be set
down : for you ask in the following Que-
stion, concerning Christ's *Spirit*, which
was obedient, and which Christ Commen-
ded to his Father.

2. Here shall be given to the Old sick
Adam, a Good reviving Cordial, a Me-
dicine for Death, that he may be awaken-
ed:

d : for his Mother will bear or bring forth young Son, who shall live in her Bosom, and shall rejoyce at it.

3. And now if we will consider of Christ's Soul, we must our selves seek it and find it, for Christ's Soul is a *Humane* soul, conceived in *Mary* in the twofold Virgin.

4. Though we acknowledge the outward *Mortal* Life in *Mary* for no Pure Virgin, for that which is Mortal hath the Anger, and the *Turba*, which *breaketh* or corrupteth all purity, so that no pure Virgin is born of *Eve*, but all are her Daughters.

5. And *Eve* her self, was but *half* a Virgin, for *Adam* was the *other* half, according to the Two *Tinctures*, wherein man appeared in a total *entire* Virgin and pure Love, and God through him, as the Original through the Creature, which he made out of himself.

6. And thus also in one whole or *entire* person there is a pure Love and Chastity, for it seeketh no other Mixture ; it is it self the *Mixture* of both the *Tinctures*, viz. of the Souls *Tincture*, and of the Spirits *Tincture*, and therein is power and ability, that it can generate a Spirit out of the

the Fires-Tincture, which is called Soul and Spirit ;

7. Which *Adam* squandred away, when he let the Earthly Life captivate him, and therefore he must be broken and a *Woman* be made out of him, which must set the Love Delight Longing and Imagination into *Adams Tincture*, if she would be impregnate with a Soul :

8. And None can say, that *Eve*, before the Touching of *Adam*, was a pure Chaste Virgin: for as soon as *Adam* awaked out of sleep, he saw her standing by him, and imagined suddenly after or into her, and took her to him, and said, *This is Flesh of my Flesh, and Bone of my Bone ; she shall be called a she-Man or Woman*, because she is taken out of Man.

9. And she *Eve* also suddenly Imagined into *Adam*, and one kindled the other in the seeking.

10. And where is now the pure Chastity and Modesty ? *Is it not* Bestial, is not the outward Image become a Beast ? As is sufficiently to be seen in the Will and Substance or Doings, that Man doth as a Beast, and more foolishly ; for he hath Reason, and rideth on in Reason so senselessly.

11. But

II.

But that it might be remedied, and the Image come into *One* again, therefore is the Word, which spake the Soul forth out of God's Mouth, and by the Holy Spirit, breathed it into the Image, *become Man*, and is entered into the Earthly Image, viz. into the *Turba* of Destruction,

12. And you know very well, that the Word hath the Water of the Eternal Life, and the Fire of the Deity, and out of the Word, the *Tincture* of the Deity, and in the *Tincture*, the Spirit of God; which goeth forth out of God's Mouth, and in the going forth, is the Glance of the Majesty in the working of the Spirit, Manifested.

13. That very word, is in the Virgin; the Wisdom of God, and *surrounded* with the Eternal Wonders; and that now out of the Great Love and Humility towards our Image, which was destroyed to sin in *Adam*, is entered into us again, and in *Mary*, understand in the Earthly *Mary*, but with the Blessing, become Man or *Incarnate*.

14. The Blessing is this, that to the Soul of *Mary* the Heavenly Virgin the Wisdom of God was put on, which *Adam* had lost, and therefore the Angel called

* *Luk.* 1. 42. called her, * *the Blessed a-*
among Women.

15. No Woman from *Adam* to this Day, had the Heavenly Virgin put on her, but only *this Mary*; and therefore with the Blessing she became Chast and full of Modesty, for the Spirit goeth not into the Earthly, it Mixeth it self not with the Looking-Glass: for that *cannot be* that the Looking-Glass, should be as the Life it self.

16. Thus understand us dearly according to its precious Depth; Mans Soul is out of God, and out of the *Eternal*; but Mans Body is a *Looking-Glass* of the *Eternal*. Thus hath God put on to the Virgin *Mary*, God's Virgin; but in the Soule Principle, not in the Earthly Flesh, *as if* she were Deified; no, she must *die*, as all mankind doth.

17. And in that very Virgin hath Gods Word, out of God the Fathers Heart, *assumed* the Seed of the Woman, *viz.* the *Souls* Seed, and the first Images Seed, which now stood so long time in the *Mystery*, *broken*:

18. And now Gods Life came therein-to, & made again a whole or *Entire* Image, for the Water of the *Eternal* Life, out of

God's Heart mixed it
 self with the Souls * Spi-
 rit's Water, for the Spirit existeth out of
 the Water, and the Soul is Fire.

19. Thus the Word, took hold of the
 Father's *Tincture*, and the Holy Spirit of the
 Father's *Tincture*, viz. of the Waters *Tin-*
cture, and out of Both became one Soul,
 and yet the Creature remained distinct
 from God's Spirit : but God's Spirit
 dwelleth therein, and so out of God's
 Water and *Tincture*, and out of the Seed
 of *Mary*, out of her *Tincture* and Water
 of the high Blessing, came one Flesh and
 Blood ; so that a Heavenly Man Equally
 once in the Earthly, became Man, or
 was *Incarnate*.

20. So that a Man might say, *this is*
 the Woman's Son, viz. *Maries* right true
 bodily natural Sonne with Soul and Body,
 with Flesh and Blood, and *all* whatsoever
 a Man hath ; and also God's true Sonne,
 which was generated out of God's *Eternal*
Substance from Eternity, before the Foun-
 dation of the World was laid, which stood
 in the Majesty of the Holy Number Three,
 and also in the Body of *Mary* equally
 once at *Once* :

21. And

21. And the Soul of Christ belonged *half* to the Principle of this World, and *half* to the Holy Spirit: for the Soul of Christ made use of the outward Spirits Air of the Stars or Constellations, with the Power and Vertue of the Elements, and also of the Word of God, and of Divine food: for such a *Man* was *Adam* in Innocency.

22. Thus hath God in Christ *Regenerated* us anew, and thus are we, born anew in Christ, out of God's Word and Spirit through the Water of the Eternal Life & thus are we Gods Children in CHRIST

† *The outward Reason of the Old Adam in Corruptible Flesh and Blood.*

and if we give ourselves up into Christ out from our † Reason then we are indwelt with Christs Body, and our Will and Spirit liveth from or in CHRIST in US and we in him.

23. Thus you may understand what Christ's Temptation was, viz. that the New Regenerate Man, should now hold out or endure *Adams* temptation, to see whether his Soul could stand in God, as there he was tryed in the *Turba*, to see whether he could rightly stand in the Three Principles, and rule over the Outward

and therefore his food of the outward Life was withdrawn from him, that the inward Life might *overpower* the outward, and eat of the Word of the Lord, and hold the outward in its own power and full *Omni-potency*, and also hold Death Captive, that it should not destroy the outward Life, this must *needs* be a Great Combate.

24. And then the other *two* Temptations were these, he was tryed whether *Man* would live in *full* obedience to God, and let God work in him, or whether he would lift up himself again, and free himself from God as *Lucifer* did: and *therefore* the Devil must tempt him, seeing this *Man* was to possess his Kingly or Royal Throne.

25. Therefore the Devil *complained*, that he was not able to stand, the *Mother* of the fierce Wrathfulness drew him so hard; *therefore*, it was now permitted to him, that he should tempt and try it in *this Man*, and should set before him, *that* which was set before himself; and if this *Man* did *overcome*; he should be the Devils Judge, who was found to be a *Lyar*.

26. For he Tempted him in the *second* and *third* Assault fully to try, whether he would *flie* in his own self might, and he

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him-

himself had done, and had awakened the Anger, or whether he would put his Trust alone in God, and live in God, with Will and Substance or Deed, as a Child in Obedience to the Father; and this he tryed so long with him, as *Adam* was in the Temptation before his sleep.

27. Thus must we also Continually be Tempted; but in Christ who hath overcome we *can* have the Victory, for his Soul is our Soul, and his Flesh our Flesh, if we trust in him and give up ourselves *wholly* to him, as Christ gave himself up to his Father.

28. And thus beloved Friend; you understand *what* Christ's Soul and Body is, *viz.* Our Soul and Body, if we cleave to God; but if not, then we are rent off, and are according to the *outward Life*, fallen home to the Spirit of this World, *viz.* to the perished corrupt *Adam*, and according to the Soul, fallen home to the *Devil* in the Anger of God; seek this more at large in our other Writings, where you shall find the whole ground of Heaven and of this World.

The Seven and Thirtieth Question.

What the Spirit of Christ is, which was Obedient, and which he Commended into his Fathers Hands.

I.

THis is that Great *Jewel*, for which we highly rejoyce, that we know it, so that we know our selves what we are, and it is more dear and acceptable to us then the whole World; for it is that Pearl † *for which* † *Mat. 13.46.* *he sold all his Goods and bought that Pearl, of which Christ speaketh.*

2. For it is more profitable to Man then the whole World, it is more Noble and Precious then the Sun, for the Noble or Precious Stone of the Wise Men, the Philosophers Stone lyeth THEREIN, it hath the *Mysterium Magnum*, The Great Mystery, Heavenly and Earthly; and there is nothing like it *in this World*, but only the mean simplicity, which standeth still, and generateth or awakeneth no *Turba*, this hath the Jewel hidden in it; as

R 2

the

394 *What was Christs Spirit, which Q 37*
the Gold lyeth in the Stone.

3. And continueth unconsumed, if Robber with the Earthly *Turba* cometh no upon it, and destroyeth it, and yet attaineth it not, so is also the own self-Reason in the Mystery.

4. Therefore we dare, and can with good ground say, that a simple *Layick* which in simplicity, without much Skill and Art *cleaveth to God*, hath the *Mysterium Magnum* better and surer, also undestroyed, then a high *learned* Doctor, that flyeth aloft in his Reason, and destroyeth the Jewel and setteth it in *Babel*; this indeed will not relish well, but we are not much concerned in that, we should set forth the Truth and baulk or shun none.

5. Now when we speak of Christ's Spirit, then Reason understandeth the Soul, or indeed the outward Life's Spirit, which standeth in power and vertue and winking of the Stars and Elements; but no, it is *another* thing, wherein the Image of God standeth; the outward Spirit belongeth not to the Deity, but to the Wonders.

6. We have truly and clearly mentioned before, but since it is hinted expressly in the Question, that Christ commended it to his Father in his Dying, therefore

637. *he Commended to his Father.* 395
we must speak thereof *how* it was.

7.

You have sufficiently conceived before,
in what manner the Soul is the *Center* of
Nature, the Original of Life, and the Mo-
bility; as *viz.* a Fire of God, which *should*
be turned and inclined into Gods Eternal
Will, wherein it is Originally generated
out of the Magick *seeking*, and out of the
eternal Nothing is become a Great My-
stery, wherein ALL Things lye; The
Deity, with all the Three
Principles, and all whatsoe-
ver is or is called Being or
Substance or Thing.

8. Also it is explained, how out of the
Fire, the Light is generated, and the Spirit-
Air, and then how the Fire draweth the
Spirit-Air again into it self, and so conti-
nually *bloweth up* it self again, and so with
the Light and the Air, and the source or
quality of the Fire, is the Life of its own
self.

9. We have also mentioned moreover
unto you concerning the Noble or Precious
Tincture, which thus ariseth in the Light,
in which is the Light's meekness, which

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is.

† Therefore Mortifie your Members which are on the Earth.

Col. 3. 5.

is Generated out of the Anguish, as a † Mortification or killing, and sprouteth forth out of the Mortification: as another life of another source or qua-

lity, where the Fires-source or quality, is apprehended to be a *Tincture*, like a driving forth of a Spirit, and yet also is desirous, and so draweth the power and vertue of the Light, into it self, and maketh it be a *Substance*, viz. Water,

10. Wherein the two Forms become apprehended, one according to the Fire-source or quality, viz. Red, and therein the power and vertue, viz. *Sulphur*; and the other as a Thin Meekness, and yet Substantiality, viz. *Water*, which the desirous *Tincture* draweth and turneth into one in thing, so that it becometh *Blood*.

11. Now in the Blood is the Origin of the Fire, viz. the *Warmth*, that is a *Tincture*, a Life, and in the power and vertue of the *Tincture*, goeth forth out of the Thin Water of Life, the power and vertue of the power and vertue, and the vertue and power receiveth that going forth exit continually again, and that going forth is free from the Fire; and also from

the power and vertue, for it is going forth
and yet is *generated* out of the Power and
Vertue :

12. And this is now the right and true
spirit, that becometh generated out of the
soul, wherein the Image of God with the
Divine Virgin of the Wisdom of God,
dwelleth : for in the Spirit lyeth all Wit or
ingenuity, Wisdom and Understanding ;
it hath the THOUGHTS, and the Noble-
or Precious Life, which uniteth it self with
God, and is so subtile, that this Spirit CAN
and may enter into God.

13. And then if this Spirit do give it
self up into God ; and casteth away its
Souls Fire-pomp and Wit, then it *attaineth*
God's Image and God's Body ; for it
goeth with the Will into God, and *dwelleth*
with Power and Authority in God ; Thus
it hath God's Substance on it or in it, and
is without this World in the Life of God.

14. But being this Spirit out of the
Center of Nature, first *originateth* out of the
Fire-Life, though it is not the Fire-Life,
but its Spirit, and the Fire-Life with the
Original in the Abyſſe standeth in the
quality or source of the Anger of God :
therefore hath Christ not Commended this
his Spirit, to the *Fiery-Life*, but to his Fa-
ther, into his Hands.

15. His Hands are the *Love* Desiring, wherewith he reacheth after our Spirit, when we enter into him, and Commit or Commend our selves to him :

Note.

* *H w Christ descended into Hell.*

16. For now when his *Body* was to die on the Cross, * and his *Soul* was to go through Hell, God's Anger: then the Devil waited

and thought, we will surely keep him well enough in our *Turba* in the Fire, therefore CHRIST Commended his Spirit into God's *Love*.

17. And thus came now the Soul of Christ with the Spirit, into God's Hands comprised in the Anger-Fire in Death ; there Death would have held him, but it was broken and made a scorn of :

18. For it slew the outward Man, viz. the outward Life, and took it away, and thought, now must the Soul needs stay in the *Turba*, but there was a stronger, in the Soul, viz. God's Word: that took Death Captive, and destroyed the Anger, and quenched the fierce Wrath with the Love in the Spirit of Christ.

19. That was a Poyson to Hell, that the Love of God came into it, and slew it

it in the Soul, and was † to
Death a Pestilence and a † *Heb. 2. 14.*
Dying, a Breaking and destroying: it must
 now suffer that an Eternal Life *grow up* in
 it.

20. Thus the Spirit of Christ, *took the Devil Captive*; and brought him out of this
 Souls-Fire forth into the Darkness, and
thrust him into Darkness, out from the Souls
 Fire, & out from Gods Fire, into the fierce
 wrathful harsh austereness and bitterness
 in the Cold, there he may heat himself lest
 he freeze for Cold.

21. Consider the first four Forms of
 Nature, and then you may be informed
 what the Devils *dwelling* house is; For,
 before Christ he held the Soul Captive in
 the *Turba* with the Fire: and though clear-
 ly he doth not hold the Souls Spirit, yet
 he had the root in the *Turba*; but there
 the forbearance was commanded him, and
 he was thrust out, and brought into the
 Darkness, and his Milice and Wickedness
 was *thus* destroyed by *Christs going into*
Hell, and Christ became his Judge.

22. Thus ye have in brier, described,
 what Christs and our Spirit is, *viz.* not the
 outward Life, but the Spirit of the Soul;
 not the Soul it self, but *its Lifes-Spirit*.

400 *What was Christs Spirit, which Q. 37.*

23. As there is in God, the Holy Number Three, a Distinction, of *Three Persons in One Substance*, and yet but ONE God, where the Sonne hath the Spirit, viz. the Life, proceeding out of his Heart and Mouth; and the Heart is the Flame of Love, and the Father, the Source or Quality of Anger, and is meekned and allayed by his Son in the Love, so that ALL in God is ONE Will and Substance or Deed.

24. So it is also in Man, and no other-wise in one Syllable: whatsoever God, in Christ, is; that are we also in Christ, in God; his true Children, and *therefore should we also* commend our Spirits into his hands, and so we may also enter through Death into Life, wth Christ in God.

25. Be not led atray and deluded by the facetious pleasant specious shews, as Men hitherto have been in *Babel*, where they have *conceited* this and that concerning the Soul, and its Spirit, one thus, another otherwise; there is no Ground but Conceits and Opinions.

26. The *Understanding* is generated in God; not in the Schools or Universities, from Art, though *we despise not* Art, for if it be generated in God, it is a TEN-fold Mystery, for it attaineth alwayes the Tenth Number.

Q. 37. *he Commended to his Father.* 401.

Number in Wit or Understanding, *more* then the Layick, for it can of many Numbers make One :

27. But it standeth not in own self ability, No ; the *Entrance* upon the Cross, must be in *One* as well as in the *Other*, be he Doctor or Layick, in God's Mysteries there are none Doctors but *only* Scholars : yet a Learned Scholar, can go far.

28. Had this Hand the High Art, and also *this* High Gift, you should well see it ; but God would have it as it is, it pleaseth him well, that he might

* *turn the Wisdom of this* * 1 Cor. 1. 20.. *World into Foolishness,* and he giveth his power to the weak, that every Life, may bow before him and acknowledge him that He is Lord, and doth whatsoever he will.

The

The Eight and Thirtieth Question.

Of those things which are to be done at the End of the World.

1.

MY Beloved Friend : here we ought not to answer your Question, also it standeth not in our Ability, neither ought any to Ask, for it is the secret Counsel of God ; and none should Esteem himself as God, and *know*, ALL, before hand.

2. Our knowledge, standeth in God's Spirit and Will, when that moveth, then go you on in the Heavenly *Magia*, and pass into the Wonders of the Earthly : Now is the Prophet Born, for he standeth upon the Crown and speaketh *Magically*, concerning the Beginning of the Wonders and of its *Turba*, and how it shall come to an End, and *break* again, and come into the First.

3. For all Prophets speak out of the *Turba*, they declare what is false or wicked, and shew that which is *better*, which goeth in God's Will.

4. Therefore do not burthen us with
this

Q. 38. *Of the Things which shall be, &c.* 403
this Question, for we should be captivated by the *Turba*, you may understand it well enough in all the other Questions, what is to be done, and it is explained enough.

5. We dare not answer concerning future things, otherwise then after a † *Magical* Manner, and † *Or by way of similitude.* the Cause is this, the Future V Vonders are all seen in the *Turba*, and if the Spirit seeth them, then it speaketh clearly out, how the *Turba* is loaded with Evil or Good:

6. But it seeth that all is *mixed*; for God is become Man, and setteth forth his Mercy *every where* in the Anger, and hindereth the Perdition, and therefore must the Prophet now speak *Magically*, and not with † plain V Vords; for it cometh to pass many † *Runden Worten.* times, that a thing that is Evil in the Substance, yet there groweth suddenly a small Twig or Branch out of it, which breaketh the *Turba*, and so there cometh a *Conversion* into it.

7. Therefore God causeth you to be admonished, that you should subdue and resist the Heaven of the Firmament, and then of en, the *Evil*, which the Firmament
tal

404 *Of the Things which shall be, Q. 38.*
tal Heaven sheddeth abroad, becometh
turned into that which is Better :

8. Else, if all *must needs* come to pass,
which the Firmamentall Heaven hath, Men
would need no Teaching, but it *would all be*
a certain stedfast and Eternal Calender.

9. You know very well, what *Daniel*
Ezekiel as also *David* Mentioneth in his
Prophecies, especially the *Revelation* of
Jesus Christ, there ye have all lying in
them, whatsoever is to be done, they have
spoken Magically of things *to come*.

10. But in our Writings ye have them
clearer, for the time is now *nearer* the
End, and the Beginning hath found the
End : therefore it appeareth clearer, what
shall be done at the End.

11. And I would have you directed to
the other Questions, where you shall find
enough concerning it, for the Evil VWorld
is not worthy of a round clear explanation;
for alwayes the Great Mystery is *touched*
thereby, which belongeth only to the Chil-
dren of God: for God would not have men
† *Mat. 7. 6.* † *cast Pearls before Swine,*
* *Mat. 15. 26.* * *but to give Food to the*
Children.

12. Thus do you also, it lyeth not in
this, that the Mystery should stand under

Quest. 38. *at the End of the World.* 405

a *Worldly* Protection or *Patronage*, that is a Folly, and God would thereby be rejected, as if he were not able enough to Protect it.

13. You ought not to seek the Mystery among those in power, or rely upon them *above* others, for there cometh a *Turba* suddenly, thereinto, *viz.* by a Law: and then is God's Spirit as it were bound or *tyed up*, and that thing becometh an Anti-christ.

14. Look upon *Israel*, when they rejected *Samuel* and their *Judges*, and supposed, when their Teaching stood under a worldly Arm and Power, and that they had a *King*, then they would keep their Law; as it came to pass that their King introduced the *Turba* thereinto; and made *Calves* for the Service and VVorship of God, and *compelled* the Congregation or People, to Honour and VVorship *those Idols*, this we say from a good meaning.

15. And we give you no Answer to this Question particularly by it self, you will find enough of it in the other Questions, for we ought to do *no* otherwise..

The

The Nine and Thirtieth Question.

What and where Paradise is, with its Inhabitants.

I.

THis hath been explained to you in the *Enochian* Life, that it is in this World, but in the Mystery as it were swallowed up, whereas yet in it self it is *not altered*: It is only withdrawn from our Eyes, from our source or quality; else if our Eyes were open we should see it.

2.. Nay God in his Number Three is with us, how then should Paradise be lost? indeed *we have lost* the quality or source and fruit of it, in the outward Life; as the Devil lost God, when he with his own self will went forth as a proud arrogant Spirit, and would be Lord, so it hath gone with us;

3. When *Adam* would have Eaten of the Earthly Fruit, Evil and Good, *then* he gat also an Earthly Life, Evil and good, and became thrust out of the fair delightful *Garden* of Paradise, where Heavenly Fruit grew, into the outward Life.

4.

Many have written *wonderfully* of Paradise, but their blindness appears now in the Day Light, whom yet we shall *not condemn*, for they have been seekers, every Age hath had its seekers; who have sought the Mystery; but it hath been a *long time* very dark in Babel.

5. Now within *two hundred* years it hath begun to open it self again, wherein Antichrists Fall hath been discovered, where Men have begun to storm Babel on One side, but the strong Fort in Babel standeth firm still; Men have revealed or manifested the *Whore* indeed, but *her Beast*, is but the more grown.

6. Therefore there is yet a Wonderful time at hand, which shall change all; Many † *high Mountains* and Hills shall be made a plain † Ezek. 38. 20. Field, and a Fountain shall flow out of Sion, wherein the Miserable shall drink and be refreshed.

7. And they shall be led to Pasture with a staff, and the Shepherd will rejoyce with his Sheep; that God is so Gracious.

8. For Silver and Gold is as common as in *Solomons* time, and *his Wisdom* Ruleth over the Face of the Earth, this is a Wonder.

The

The Fortieth Question.

Whether Paradise is Alterable, and what shall be afterwards.

1.

AS little as God is alterable, so little also is Paradise alterable; for it is a part of the Deity; when the *outward* Dominion shall pass away, then will in the Place where this world now *standeth*, be meer Paradise; For there will be an Earth of Heavenly Substantiality, which we may be able to dwell in Through and through.

2. At the Last Judgement Day, *we shall not* fly away from the Place of this World, but continue so in our Native Countrey, and go home into another World, into another Principle of another source or *quality*.

3. For there will be no Frost nor heat, also no Night, and we shall be able to go through the Heavenly Earth, through and through, without dividing or *disturbing* any thing.

4. This Earth will be

† *Rev. 4. 6.*

* *Or Works that have been in the World.*

† *Like a Cristalline Sea,* wherein all the * Wonders of the World will be seen, all.

all very Transparently, and God's Glance Lustre or *brightness*, will be the Light therein; and the Holy *Jerusalem the Great City of God*, where Men shall offer to God the *Calves* of their Lips, there will be Paradise,

* *And the Tabernacle of* * Note,
God with Men : *Rev. 21. 1,*

For it is Written, *Behold I* 2, 3, 5.
make all things New, a New Heaven and a New Earth, so that Men shall not regard the Old any more; in that will the fair bright City of God, with the Wonders and Wisdom, stand; and the Temple of God, the *New Jerusalem*, will stand upon the *New Earth*, which is prepared and made ready out of God's Power and Wonders :

5. ALL *whatsoever* the Prophets have written will there be fulfilled, for God's Word and Wonders, will spring and grow as Grass upon the New Earth;

6. † *There is no more* † *Rev. 21. 4.*
Death, also no fear, or sor-
row or sadness, No sickness, No Superiour Lord but only Christ, who will dwell with us; and we shall be in one *Communion with the Angels*; Our *Fruits* will Spring and grow to us there according to our Desire and Wish.

7. There

7. There will be no old Age there, but a Man of a Hundred Years, will be as a Child newly Born, and live in *meer* delight of Love,

8. All whatsoever is *Joy* will be sought after, and which way soever one can procure Joy to another, to that is his will inclined.

9. We shall lead a *Holy Priestly Life*, and *all* speak of God's Wisdom and Eternal Wonders ; for the Divine *Magia* hath Wonders without Number, the more is sought, the more is therein, and that is the Multiplication and increase or procreation of the VVill of God ;

10. And to this End hath God manifested himself in Images Created, as in Angels and Men, that *so he might* have Joy in himself, and rejoyce himself with his Lives, Essences Eternally. *Hallelujah.*

Conclusion.

II.

THus my beloved Friend, is set down a round *Answer* to your *Questions*, according to our Gifts, and we exhort you Brotherly, not to despise us, in respect of our simple Speech and *Incongruity*.

12. For, we are not born of Art but of simplicity, and speak great things with *simple* Words; take it as a Bounty of God, you will find so much therein *and more* than in the High Art of the Best Eloquence, *unless* they also be born or Generated from *this School*, whom we will not *undervalue*,

value, but acknowledge them for our Beloved Brethren in *Christ*, with whom we expect Eternally to rejoyce in the Heavenly School, of which we here have attained a little foretaste:

13. And here Our knowledge is only in part; but when we shall attain the whole perfection, then will we say what God IS and CAN DO.

AMEN.

ANNO, 1620.

Jacob Behme.

A Short

A Short
Summary & Appendix
concerning the

Soul

and its

Image

and of the

Turba

which destroyeth the Image.

Written in High-Dutch, Anno. 1620.

by

Jacob Behme

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1005

1006

Of the Soul, and of its Image, and of the Turba which destroyeth the Image.

A short Summary Appendix ; which in the other Books is written of more at Large and Fundamentally.

I.

THe Soul is an Eye in the Eternal Abyſſe, a ſimilitude of the Eternity ; a Total Figure and Image according to the firſt Principle : and, is like, God the Father, according to his Perſon ; according to the Eternal Nature.

2. Its Eſſence and Subſtanciality ; as to what it is purely of it ſelf, is firſt, the VVheel of Nature, with the firſt four Forms.

3. For the Word of the Lord, with the Eternal Fiat, comprized the Soul in the Eternal Will of the Father, in the Center of the Eternal Nature, and opened it by the Holy Spirit, or blew it up as a Fire, which hath lien in the Eternity : wherein from Eternity ſtood all the Forms of the Eternal Nature, and were only apprehend

ed in the *Wisdom* in the *Divine Magia*, as a Figure or Image without Substance, from Eternity.

4. Yet that thing was not Substantial but Essential; and was apprehended in the Principle in the *Flash* of Lightning, where the Fire originateth: but the *Shadow* of it hath fashioned it self into a Figured Image in the Desirous VVill of God; and hath stood before the Number Three of God, in the *Magia* in the VVisdom of God, as a *similitude* of the Holy Trinity; in which as in a Looking-Glass God hath manifested or revealed himself.

5. The Substance, and Image of the Soul, is to be considered in a fair *Flower* that springeth out of the Earth, and in the Fire, and Light: as men see that the Earth is a *Center*, and yet No Life; but it is Essential: and out of it, groweth a fair flower, which is not like the Earth; also it hath not the *Smell* and *Tast* thereof: much less its *Figure*; and yet the Earth is the *Mother* of the Flowers.

6. Thus is the Soul also discovered out of the *Center* of Nature, out of the Eternal Essence with the VVord *Fiat*, in the VVill of God, and held or preserved in the *Fiat*, so that is a Fire-Eye, and a similitude of the

the First Principle; discovered in a *Creaturely* Form and Substance.

7. And out of this Eye, is gone forth the Glance of its Fire; as a Light out of the Fire, and in that Glance of its own Fire, was the *Eternal* Image seen, which is in the *VV*isdom of God, and comprised by the *VV*ill of the Heart of God, in the Second Principle: understand; by the *VV*ord *Fiat*, of the Second Principle, in the Love and Power or Vertue of the Holy Trinity; in which the Holy Spirit goeth forth.

8. Thus is the Soul become a *Total* similitude and Image of the Holy Trinity, where a Man is to understand, the Soul, to be the *Center* of Nature; and its Fire-Life to be the first Principle; but the Sprout, or the Image of the Soul, which is a Similitude of God, groweth forth out of the Soul; as a *Flower* out of the Earth: and is † comprised by the Holy Spirit; for it is his Ha-
† *Ergriffen*
Compacted.
 bitation.

9. If the Soul, putteth forth its Image, understand out of the Fire Source or Quality, into the Light of God, then it receiveth the Light, as the Moon doth the Glance of the Sun: and thus its Image standeth

in the Majesty of God, and it self, *viz.* the Soul, in the Light of God; and its Fire-source, becometh *changed* into Meekness, and desirous Love; wherein it is acknowledged for God's Child.

10. But being the Soul is Essential, and its own Substance a Desiring, therefore it is apprehensible, that it standeth in two *Fiats*, the one is its Corporeal Propriety, and the other is the second Principle, out of the Will of God, which standeth in the Soul; *in which* God desireth IT for his Image and Similitude.

11. Besides, God's Desiring, is like a *Fiat* in the Center of the Soul, and it continually frameth or inclineth the Will of the Soul, *towards* the Heart of God: for the delight or *longing* of God willeth to have the Soul; on the Contrary the Center in the Fires-Might, willeth also to have it.

12. For the Life of the Soul Originateth in the Fire: *therefore* now there is strife about the Image of the Soul; and that form or quality that *overcometh*, whether it be the Fire, or the Meekness of the Love, according to that, is the Soul qualified or conditioned; and out of the Soul, such an Image appeareth, as the Will of the Soul is qualified.

13. And

13. And we are to know, that if the *Will* of the Soul *Altereth*, then its Form becometh altered also; for if the quality or source of the Soul be fiery, *then* also appeareth such a fiery Image out of it.

14. But if the Soul in the *Center*, Imagineth † into the stern harshness and bitterness, then its fair Image becometh capti- † Or according to.
ing to.
vated, with the Dark harshness; and infected with the harsh fierce wrath.

15. And then is that fierce wrath become a *Turba*, which possesseth the Image, and *destroyeth* the similitude of God, for in God is Love-Light Meekness; and in this Image, is Darkness, Harshness and Bitterness; and its Essential Quality, is Fire, out of the fierce wrathful Essences, and so this Image, as long as it standeth in *such* a Quality and Form in the Darkness, belongeth not unto God's Kingdom.

16. Further, in the *Fire*, ye have a similitude of the Soul; the Soul is an Essential Fire, and the Flash of the Fire, maketh in it, the Life; the Soul resembleth a fire-Globe or a fire-Eye.

17. Now, the burning fire, in the source or quality, signifieth the first Principle and the Life; whereas yet the fire is not the

Life; but the quality or *Pain-Spirit*, which existeth in the Anguish of the fire; & which goeth forth out of the fire; like Air, that is the Right Fountain Quality or Source-Spirit of the fire-Life; which continually bloweth up the fire again so that it burneth.

18. Now the fire giveth forth a *shining* and Light, forth out of the quality or source, which dwelleth in the quality or source, and shineth forth from it: and yet the quality or source, comprehendeth not the Light, *that* comprehendeth not the second Principle; wherein the Deity dwelleth.

19. For Men apprehend, that the Power and Vertue is in the Light, and not in the fire; the fire giveth only to the Light *Essences*, and the Life or the Light, giveth Meekness, and the *Substantiality*, viz. Water.

20. Now, we understand, that in the Light, is an amiable Life without source or pain: and yet there is a source or pain in it, but not perceptible: it is no other then a longing Delight, or Love-Desire.

21. Where we apprehend that source or quality to be a *Tincture*, in which the growing and *Blossoming* of flowers springeth.

eth up: and yet the fire is the cause of it; and the Meekness is the Cause of the Substantiality; for the Love-desire in the Light, draweth, and *retaineth* it, so that it is a Substance, but the fires desire, consumeth the Substantiality.

22. And we are to conceive of the Soul thus: as to what concerns the Soul solely and purely in the *Center*, it is an Essential fire in the Eye of Eternity; and yet that Eye is desirous, *viz.* a *Figure* and Image according to the Wisdom of God.

23. And in its desiring, in its *Imagination* standeth the Image; for the Word *Fiat*, hath laid hold of it, that it might be a similitude according to the Eternal Wisdom of God, in which he dwelleth, in which he may manifest himself with his Spirit, and whatsoever hath been in his Eternal Wheel, Orb, Sphere or Globe!

24. Thus the Majesty of God *flameth* in the Image, in the Essential Fire, if the Essential Fire introduceth its *desire* into the Majesty; but if not, then is the Image Raw and Naked, without God; and the *Tincture* becometh false or evil.

25. For, the Image standeth in the
S A *Tincture,*

Tincture, and Originateth in the *Tincture*, in the Light, not in the fire source quality or pain: as God's Heart or Word taketh its Original in the Light of the Majesty in the *Eternal-Fires-Tincture* of the Father; and so also doth the Image of the Soul.

26. The Image, dwelleth in the Fire of the Soul; as the Light dwelleth in the Fire; but it hath *another* Principle, as also the Light is another source or quality then the Fire.

27. Thus the right and true Image of God, dwelleth in the Light of the fire of the Soul; which Light, the fiery Soul must *frame* in the Love Fountain in the Majesty, through its *Imagination*, and giving up.

28. And if the Soul doth it not, but *Imagineth* in it self, in its fierce wrathful *Form* to the fire source quality or pain, and not in the Love Fountain in the Light of God, then ariseth its own source or quality, of its harshness, sowerness, and bitterness; and the Image of God becometh a *Turba*, which swalloweth up the Image of God, in the fierce wrath.

29. And then the sower *Fiat* in the fiery Essence of the Soul, figureth or frameth an Image for the Soul, according to its *Imagination*

gination in the Will, so that whatsoever the Essential *Fire* of the Soul desireth, that becometh Imagined in the Soul; *viz.* *Earthly Figures*: whereinto the Will of the Heart casteth it self, and such an Image, the *Fiat* of the Soul maketh, understand, according to the ability or power of the Third Principle, according to the Spirit of the Stars and Elements.

30. Seeing the will of the Soul casteth it self into the Kingdom of this World, therefore now the outward Kingdom hath power and ability to introduce its *Imagination* into the Inward Principle: and if the Inward *Fiat* discovereth that, in the fire of the Soul, then it becometh impregnated therewith, and retaineth the same.

31. And now the Soul hath a *Beastial* Image, according to the third Principle, and it cannot be broken in Eternity: unless the Soul with its will, goeth out again from the Earthly Lust longing or delight, and press into the Love of God again, and then it getteth God's Image again, which can only be done in this Life, while the Soul standeth, is in its own *Aether* or soyl, in the growing of its *Blossom* or flower, Essentially; and after this Life, it cannot be.

32. Thus,

32. Thus, we give you to understand, what the Soul, Spirit, Image, and *Turba*, is : the Soul dwelleth in it self, and is an *Essential Fire* : and its Image standeth in it self in its *Imagination*, in its Light ; so far as it cleaveth to God ; if not, then it standeth in Anxiety, in the fierce wrath of the Darkness, and is a *Visards Image*, and an Image of the Devil.

33. Its *Turba*, which, breaketh the Divine Image, is the *Essential* fierce wrathfulness, and it is done through the Imagination ; or false or *wicked Love* and *Imagining* : therefore it lyeth wholly in the Imagination ; whatsoever a Man letteth into his desire, in that standeth the Image.

34. And it is highly necessary, for Men continually to *strive* against the *Earthly Reason* in flesh and Blood, and give up his Spirit and Will to the *Mercy* and *Love* of God, and continually cast himself into God's Will, and NOT account *Earthly Goods* or *Pleasure* its *Treasure*, and so set its desire therein ; which destroyeth its Noble or Pretious Image : for that is a *Turba* of the Image of God : and bringeth *Beastial properties* into the Image.

35. In sum, Christ saith,
†where your Treasure is, there †Mat. 6. 21.
is your heart also : and ac-
cording to that, * will God * Rom. 2. 16.
Judge, the Secrets of Man-
kind, and seperate the clean from the un-
clean, and give that which is false or wick-
ed to the *Turba* of the fire to be devoured;
and that which is Holy, which is Entered
into God, he will introduce into his King-
dom; *AMEN.*

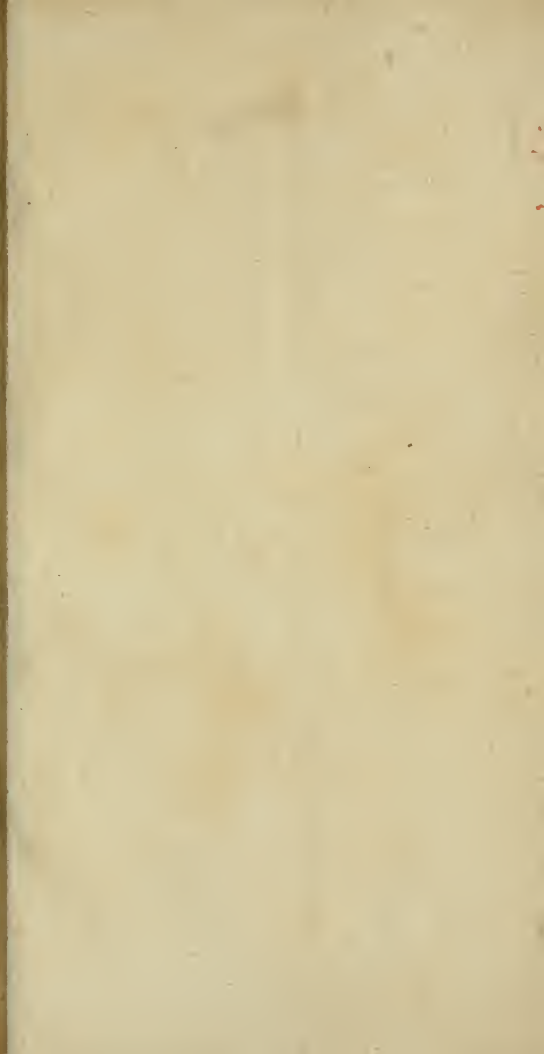
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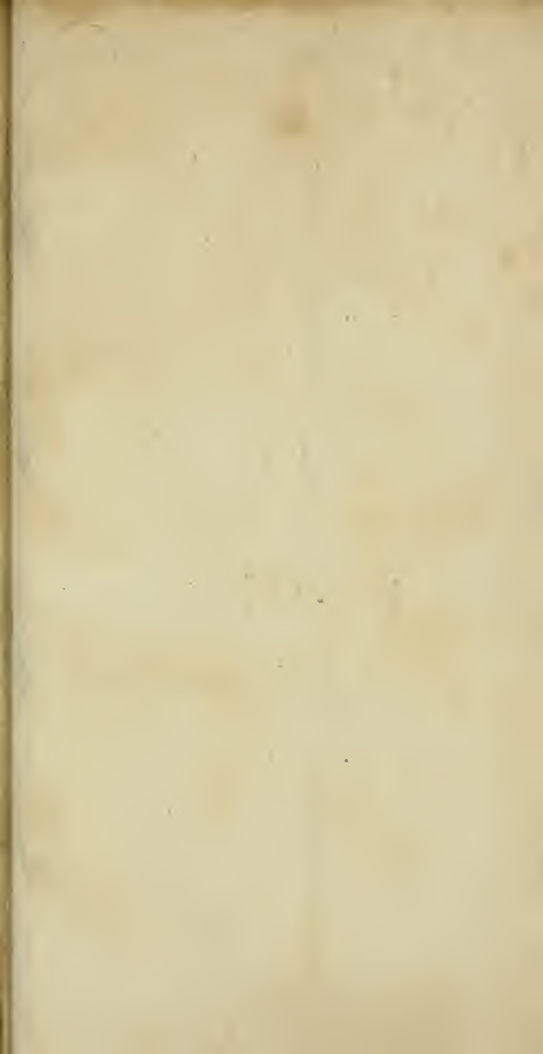
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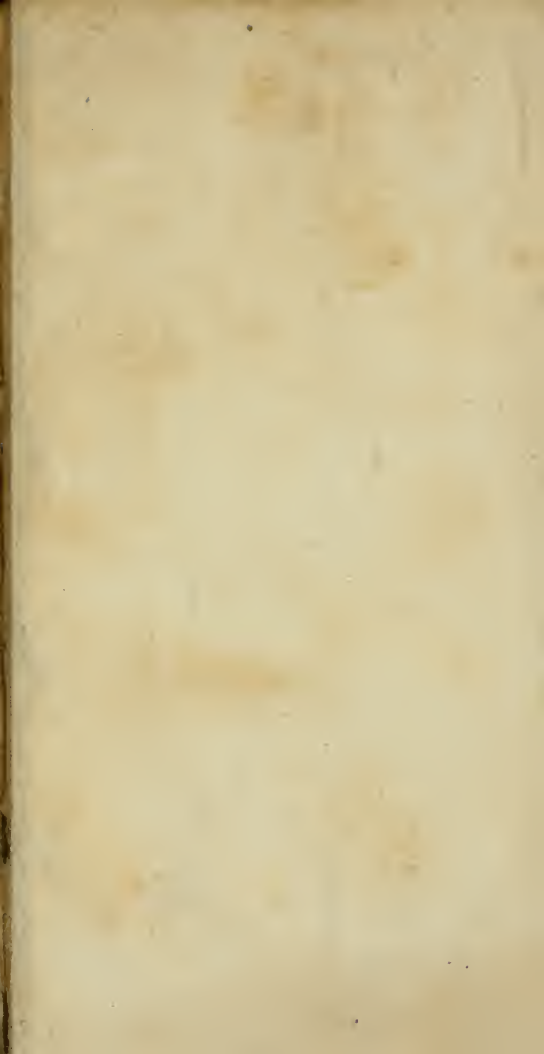
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